

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Can Christians Be Communists?

The Indianapolis Star for April 27, 1952, has the following true and helpful editorial. Why should preachers not know as much and care as much about this anti-Christian menace as a newspaper editor?

"The official organ of the Methodist Church in America, *The Christian Advocate*, on January 24 this year featured an article by Bishop Ralph A. Ward. In this article the Bishop states, 'The New Testament tells of communism which was practiced in the early church in Jerusalem. There are sincere Christians today who believe that humanity would be better served by a social and economic order in which natural resources and major processes of production and distribution are owned and controlled by the people (meaning, of course, the government) ...

"They believe that the communist party can make progress toward these ends more quickly than can other political organizations. They believe they should work for a communist order which provides these and other things. But they can never accept the philosophy of atheistic, materialistic communism and its implications. They repudiate totalitarian control and forcible regimentation ...

"We might do well to differentiate people who might be called Christian communists and communists of the Moscow type."

"Now let's examine this ridiculous statement for a moment. In the first place, the New Testament does not tell of communism being practiced in the early Christian Church. The communalism described in the Acts was a voluntary sharing of goods that had nothing to do with communism which is a political philosophy formulated by Karl Marx and Frederick Engels in 1848! Obviously the Bishop does not know what communism is or what the communist party seeks to accomplish or what a communist order means in human society. If he did know he could not possibly use 'Christian' and 'communism' in the same breath.

"The Communist Manifesto, the Bible of communism, the source of communism, the inspiration of communism described communism thus: 'The theory of the communists may be summed up in the

single sentence: Abolition of private property ... This ... is called by the bourgeois, abolition of individuality and freedom. The abolition of bourgeois individuality, bourgeois independence and bourgeois freedom is undoubtedly aimed at ... In a word, you reproach us with intending to do away with your property. Precisely so; that is what we intend."

"Now what is Christian about that, Bishop Ward? And what is Christian about this? Karl Marx, father of communism, wrote, 'The democratic concept of man is false because it is *Christian* (italics ours). The democratic concept holds that each man is a sovereign being. This is the illusion, dream and postulate of Christianity.' Does Bishop Ward or any Methodist or other churchgoer who agrees with him believe Christians can support a system that declares war on Christianity?

"'Christian communism' is a contradiction in terms and it is surprising that a high churchman in

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By Rev. D. A. (Scotchie) McCall, D.D.

(Preached at Winona Lake, Ind., while Executive Secretary-Treasurer Mississippi Baptist Convention Board, Baptist Building, Jackson, Mississippi.)

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do ..."—Luke 23:33, 34.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son!"—John 19:25-27a.

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, ... My God, my God, why hast thou forsaken me?"—Mark 15:33, 34.

(Read Matthew 27; Mark 15; John 19; Isaiah 53; and Psalm 22.)

Christians are interested in that primary performance—soul winning. It is a testimony of the power of Christ and to the glory of God.

There are three things, among many others, which we need to emphasize as we think about this matter of winning people to Christ. There must be a scriptural emphasis on the matter of SIN; there must be a SPIRITUAL CHURCH, and that includes many items and

many phases; and there must be PREACHING WHICH LIFTS UP THE LORD JESUS CHRIST, the Son of God, as the Saviour who is mighty to save.

There is one hour that is above every hour in the history of the world. There have been many crosses, but only one cross whereon hung the body of the Son of God. There have been many awe-

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The Destiny of the Christless Dead

By Evangelist R. A. Torrey, D.D.
First Supt. Moody Bible Institute,
First Dean of the Bible Institute of Los Angeles

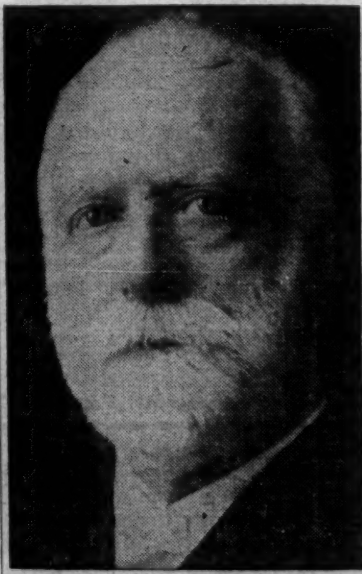
The first thing I wish to state is that the Bible is the sole guide to the truth on this subject. We know absolutely nothing about future punishment but what God has been pleased to tell us in the Book; just as we know absolutely nothing about the future blessedness of the saved except what God has been pleased to tell us in this Book. If you are truly logical and not merely sentimental, if you give up what the Bible teaches on the one subject, you will give up what it teaches on the other. If a man will believe that part of the Bible that he desires to believe and rejects that part of the Bible that he does not desire to believe, in plain unvarnished English, he is a fool.

If the Bible is not true, we have no conclusive proof that there is either a Heaven or a Hell. And if it is true about one, it is true also about the other. Some men may be able to believe what they want to believe but to doubt or deny what they want to doubt or deny. I am not built that way. My wishes play no part in my decision. I have to be governed by my intellect; but, of course, I know that a will surrendered to the truth and to God does more than anything else to clarify the intellect.

So our whole inquiry will be, "What does the Bible teach on this subject?" Some people are always running off onto their reasoning, but speculation on this subject is necessarily entirely vain. On such a subject as this one the ounce of God's revelation is worth a thousand tons of man's speculation. I sometimes show men what the Bible teaches on this subject and they say, "But how do you reconcile that with the love of God?" I reply, "How do you know God is love?" We owe that truth

entirely to the Bible. If the Bible is not true we have no proof that

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Dr. R. A. Torrey

POWER OF PRAYER

By Evangelist G. Covell Keenum
Decatur, Alabama

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

In this verse of Scripture I first would like to call your attention to the verb. It is imperative in mood, therefore a command. Next, God promises to hear. Next, He says He will answer, and He says He will show us great and mighty things which we know not. God promises great things if we will pray.

In 1930 soup lines in our larger cities were very common. The people had a physical need, and they knew where to go to get help, and they went. Today, with the world at war and with the threat of the atomic bomb to annihilate civilization from the face of the earth, with its millions lost, doomed, and damned, and certain to spend eternity in Hell, we have a spiritual need, but it doesn't seem that we know where to go to get help.

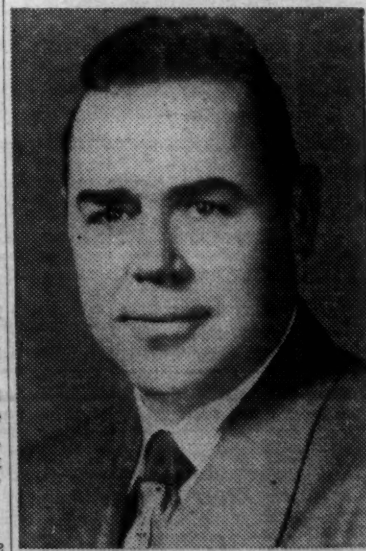
Beloved, if this old world stands, we are going to have to have a revival of the old-time Christian religion; and if we have a revival of this kind, we are going to have to pray about it instead of talking about it.

I would like to submit unto you three questions which I shall use as an outline for my sermon: 1. Why should we pray? 2. What is prayer? 3. What hinders prayer?

I. Why Should We Pray?

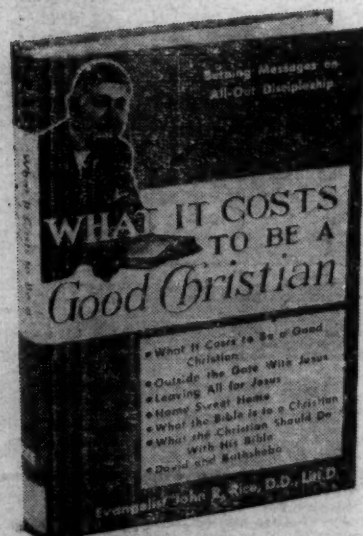
1. We should pray first because prayer is commanded of God.

"Call unto me." God demands that we pray. If we fail to pray, (Continued on page 8)



Evangelist G. Covell Keenum

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THE REAL HEART OF LIBERTY



How Can We Turn Them Down?

Evangelist Officially Invited to Tour South Korean Army, Working With 169 Chaplains, for Revival Services, Wants "What Must I Do to Be Saved?" booklet in Korean. Workers at Travancore, South India, Plead for 100,000 Copies. Others Need It in Five Dialects in India, and Ceylon. Another Larger Printing Needed in Japan

By the Editor

Last week we published an appeal by Dr. Fred Jarvis, in behalf of the missionaries in Korea, pleading that we would help provide a translation of the editor's booklet, "What Must I Do to Be Saved?" for all South Korea. Missionaries are ready to distribute it. An organization in Japan, proven and efficient and thrifty, is ready to supervise the translation, printing, and distribution. Dr. Jarvis pledged the missionaries that he would some way see that at least \$1,000 was provided for the first printing of the booklet, "What Must I Do to Be Saved?" in the Korean language. We asked that readers of *The Sword of the Lord* help us to send money for a large printing in the field so needy. We have spent billions of dollars in Korea to defend it from communists. The country is in ruins. People are starving spiritually. The field is ripe. Surely Christians can furnish a few thousand dollars to see that literature can be furnished for the hungry-hearted millions in Korea.

Another Plea for Gospel Literature for Korea

Now comes another letter pleading for the Korean translation of "What Must I Do to Be Saved?"

An old friend of *THE SWORD OF THE LORD*, Evangelist Everett F. Swanson, 5611 Iowa Street, Chicago 51, Illinois, writes as follows, under date of June 18.

"Dear Brother Rice:

"I have a matter I want to share with you and your staff for prayer and an inquiry to make."

"About three months ago I received an invitation from the ROK Army head Chaplain in Korea to come for an intensive evangelistic tour of all the Korean Army in co-operation with the 76 chaplains in all South Korea. After prayerful consideration for several weeks, I came to the conclusion that this was indeed a Macedonian call and I promised to come in August and begin my work September 5. It was a pure step of faith in God to provide the funds for such a great undertaking. A short while

after I had accepted this invitation, I received word from the Chief of Chaplains, Kim Hyung Do, asking me to include the Navy, Marines, Air-force and a tour of the front lines in my tour plans as well. This means working with 169 chaplains. I could never have prayed for such a tremendous open door if I had lived until I was a hundred years old. Last year when I was there for three weeks, I heard nearly 3,000 officers and men call upon the Lord for the first time in their lives in 9 services I conducted in a day and a half in the military schools located at Chin Hae, and many others in other services with the civilians and with our GIs. What will it be when I preach to tens of thousands for 3 months? I doubt if any man today has such a great opportunity to bring the Gospel of Christ to so many hungry-hearted and receptive unsaved men. How I need the prayers of thousands of Christians in America and in Korea!

A Correction

By the Editor

The article, "Exposing Error: Is It Worth While?" by the late Dr. H. A. Ironside, in the May 30 issue of *THE SWORD*, should have been credited to *THE DISCERNER*, official organ of Religion Analysis Service, Inc., of 920 Hennepin Avenue, Minneapolis 3, Minnesota. We are sincerely sorry for this oversight. We suggest that you send to Religion Analysis Service for price list of heresy-exposing publications. The price list is free. They feature an "ammunition kit," an assortment dealing with at least seventeen heresies for \$1 postpaid.

Remember the address: Religion Analysis Service, Inc., 920 Hennepin Avenue, Minneapolis 3, Minnesota.

"Now Brother Rice, I want to be able to give these thousands of men some good literature to follow up my work. Arrangements have been made for printing gospels, but I was wondering if your fine booklet, 'What Must I Do to Be Saved?' has been translated into Korean. If so, would any be available from your literature fund for this great opportunity? I have the promise of 'Here's How' booklets from my friend Ray Johnson in Seattle. I used thousands of them in Japan last year. If you have them, that is your booklet, and deem this a worthy project, I will be happy to hear from you."

"Blessings upon you in your manifold labors for the Lord. *THE SWORD OF THE LORD* continues to be a great help and inspiration to me. "Cordially in Him for Souls Everywhere,"

(Signed) Everett F. Swanson

We are glad for the tremendous opportunity Brother Swanson has. He will work with 169 chaplains, preaching to tens of thousands of officers and soldiers of the South Korea army, and in the American army, and with Korean civilians. He pleads for copies of "What Must I Do to Be Saved?" in the Korean language. Here is my answer to Brother Swanson's letter:

"Dear Brother Swanson:

"Last week I had a letter from Fred Jarvis, Evangelical Alliance and Youth for Christ missionary, in Japan, who has made several trips recently to Korea, and has enlisted the missionaries in Korea to help distribute 'What Must I Do to Be Saved?' in the Korean language, if we can raise the money to have it printed. Mr. McVety, the missionary in Japan who has been working for us and other evangelical missionaries in the area, in supervising the distribution of our literature in Japan, has agreed to supervise the same book in Korea, if we can raise the money for it. I am writing Dr. Jarvis to proceed with plans, and we will raise what money we can. Therefore, I feel that we can assure you that there will be large quantities of the booklet, 'What Must I Do to Be Saved?' in the Korean language, which you may use freely. I will earnestly urge readers of *THE SWORD OF THE LORD* to help me in this matter. I have no funds to give, except as God puts it in the hearts of His people to provide it. Yet I feel we must not let this opportunity go by. What a sin it would be for us not to provide the homeless and starving and troubled Koreans with the Gospel of Christ, in these dark days!

"I thank God for the great opportunity that has come your way. May God give you great anointing of the Holy Spirit and great boldness to preach the Word and expect thousands to be saved. We will join you in prayer and will be anxious to hear how God blesses the work."

"In the Saviour's name, yours,"

John R. Rice

We have written Dr. Fred Jarvis as follows:

"Dear Dr. Jarvis:

"We have just received an earnest plea from Evangelist Everett F. Swanson, who spent three weeks with the Korean army last year. He has been invited back to Korea by the chief of chaplains



Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

The results of a recent revival campaign at the Liberty Baptist Church, located near Monroe, Louisiana, and conducted by **EVANGELIST EDDIE WAGNER**, were glorious, according to the pastor, Glenn B. Wright. In relating some of the results of this meeting, the pastor reports 12 first-time decisions for Christ, one joined the church by letter, 34 more made definite rededications. One of the outstanding conversions was a drunkard who had not been in a church for over thirty years except for a recent funeral. The pastor heartily commends the evangelistic work of Brother Wagner.

EVANGELIST DAN VESTAL, Seminary Hill, Fort Worth, Texas, has just closed a successful revival with the Calvary Baptist Church of Cleveland, Texas. The pastor, Rev. G. L. Hodges, reports 47 additions to the church, with 17 of these by letter, and 7 other conversions that did not join the church. The pastor writes that ninety per cent of the people saved were adults, including six people over sixty years of age.

EVANGELISTS PAUL LEVIN and **BOB FINDLEY** recently completed revival services in the Brown Street Baptist Church, Alton, Illinois, with 18 first-time decisions recorded. Many reconsecrated their lives, and 25 joined the church, according to the report of Pastor Howard K. Miller.

Pastor Earle C. Harriman of the Websterville Baptist Church, Websterville, Vermont, sends a report of many conversions in evangelistic meetings conducted by **EVANGELIST FRANK HARPELL**, May 15-25. Mrs. Harpell assisted in the services as musician.

of the South Korean army, Kim Hyung Do, asking him for a tour of preaching the Gospel to all the Korean units to work with 169 chaplains. He begs me to see that 'What Must I Do to Be Saved?' in the Korean language may be provided for him to use in these services. I have written him that we will earnestly try to furnish some means. Please push the matter, and we will be sending money to you as soon as we can, as God's people provide it.

"In the dear Saviour's name, yours,"

John R. Rice

This is a great mission opportunity. Surely readers of *THE SWORD OF THE LORD* will help us to enter this open door with the Gospel. Will you send your gifts to our Free Literature Fund, that we may push this work of furnishing the Gospel in Korea?

Many Other Needy Fields Calling for Help

From Travancore, South India, we have a plea from representatives of the Oriental Missionary Society to furnish means to publish 100,000 copies of "What Must I Do to Be Saved?" in the Malayalam language. The brother there writes, "I can easily distribute 100,000 copies in six months most efficiently through the hundreds of Christian workers. I am sending herewith a letter that has been received asking for 25,000 copies by the evangelistic association of one denomination here and there are other denominations which are equally engaged in evangelistic work." We have not yet been able to promise the money which is needed for this printing.

Missionary Don Hillis, Chalisgaon, E. Khandesh, India, writes that a correspondence school program, spreading the Gospel, has already spread out in seven different languages in India, that 1,000 students are enrolled in the English program in the island of Ceylon. He says, "What Must I Do to Be Saved?" is being enclosed

The McClusky Baptist Church, McClusky, North Dakota, had a blessed revival with **EVANGELIST JOSEPH T. LARSON** of Denver, Colorado. Pastor A. J. Fischer commends Rev. Larson, and says, "... We had about 35 persons decide for the Lord, and the entire church was greatly benefited."

Following this series, Rev. Larson conducted a series of meetings in Pipestone, Minnesota, at the First Baptist Church. Fifteen persons came forward for salvation, nine for consecration, 10 for baptism, and many for reconsecration. Rev. Larson's address is 4517 Stuart St., Denver 12, Colo.

A report comes from **YOUTH EVANGELIST FREDDIE GAGE** on his revival campaign held in the Second Baptist Church, Baytown, Texas. There were fourteen recorded first-time decisions, eight joined the church by letter, thirty rededicated their lives to the Lord, and three dedicated themselves for special service. Rev. Gage's address is: 2301 Caplin, Houston, Texas.

The Glendale Baptist Church of Houston, Texas, where Rev. R. H. Pressley is pastor, closed a 7-day revival, led by Freddie Gage. The pastor reports that the church and community experienced a great spiritual awakening. There were 23 who trusted Christ as Saviour, 18 came into the church by letter, and 45 others rededicated their lives to Christ.

SAMUEL ZWEMER DIES

Dr. Samuel Zwemer, prince of missionaries to the Moslems, died April 2 in Port Chester, New York. Nearly 40 years spent in Mohammedan countries and a deep understanding of the Moslem situation made him a world authority on the subject. He was the author of more than 50 books.

as supplementary reading in the Marathi, Telugu and Hindu courses. We praise God for this added light which accompanies the course." We must provide more means for a publication of "What Must I Do to Be Saved?" in several languages through the interdenominational committee of missionaries in India.

There is great need for a new printing of this booklet in Japanese. I hope we can furnish another printing of at least 300,000 copies right away.

But we wait on the gifts of God's people. We trust every reader will prayerfully consider whether he ought to help in this mission work.

We should like to hear from you. Give us your counsel. Pray God to give us wisdom. And pray that God will supply the need. If you feel led to send offerings, address your letter to *The Sword of the Lord*, Wheaton, Illinois, and designate offerings for the Free Literature Fund.

Remember that every gift will be used most carefully, as designated, that books will be carefully kept, and gifts for this purpose may be deducted from taxable income because this is a non-profit corporation. Receipts are sent for every gift.

May God help us to reach the lost around the world, with the Gospel, the quickest way possible and the least expensive.

Important Memo--

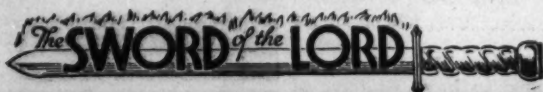
WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to *THE SWORD OF THE LORD*, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD

Subscription Dept.

214 W. Wesley, Wheaton, Ill.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

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Dr. Ironside On Holiness

"Pentecostal Herald" Thinks "Holiness: the False and the True" Was "Quite Negative," Did Dr. Ironside a Disservice

By the Editor

One of our good contemporary magazines is *The Pentecostal Herald*. While we do not always agree with this magazine, we thank God that it never denies the Word of God, is not modernistic, and we thank God for the ministry of godly people who insist on holy living and who stand by the Word of God.

THE PENTECOSTAL HERALD objected when THE SWORD OF THE LORD published serially, except one chapter, Dr. H. A. Ironside's book, *Holiness: the False and the True*. Here is a recent editorial from THE PENTECOSTAL HERALD.

"Dr. H. A. Ironside, after claiming God's sanctifying grace as featured in such teachings as John Wesley's Plain Account of Christian Perfection, decided later that he was mistaken and that all who professed it were mistaken, and needed a good corrective. Out of this grew his embarrassing book, *Holiness: the False and the True*, quite negative, and well supplied with mistaken representations of the teaching and testimony of those who feature Christian Holiness. Recently a Christian paper published sections of his book, to 'help' the cause. In The Herald of January 9, pages 5 and 16, we answered by saying they had done Dr. Ironside a disservice. If he could speak back from Heaven he would disapprove it. He gave evidences in his later life that he was not proud of the book. Some editor comes back 'as one who had talked with him intimately on such matters, not long before his death,' and says he wanted the contents of his book reprinted. We now turn it over to the jury of readers. One man testifies that he stuck to this idea of antagonizing the holiness movement. I say, that in the mid-forties he lectured in chapel for a holiness seminary — Asbury, and withdrew this negative book from the list of his works furnished in Who's Who In America. Consult that volume, 1946, 1947."

Editor Answers Our Holiness Brother

The contention of our brother is certainly intended to be an honest one and it deserves a kindly answer, which we are glad to give.

1. Dr. Ironside's position never did change on the doctrine of holiness. He could have withdrawn the book from publication, but he did not. He could have joined some holiness organization but he did not. He could have renounced the statement of faith of Moody Church, which is not a holiness statement of faith, but he did not. In my hearing more than once he told how the Bible itself cleared up his mind on this subject. He said publicly in my hearing, "I thought I was holy, but found I was only holy in spots." He told me privately of being tempted and falling into errors and sins which he thought proved conclusively he had the same temptations as are common to men, that the carnal nature was not eradicated, and that, like other Christians now and Christians in Bible times, he had to face "the old man," the carnal nature continually and mortify the deeds of the flesh. So I know, beyond any shadow of doubt, Dr. Ironside had not gone back to the holiness position in doctrine and he did not wish to appear to have done so. He could have taken that stand, but he did not. If he had done so, everybody who wished to know would have known about it.

2. THE PENTECOSTAL HERALD says that Dr. Ironside's book was "quite negative, and well supplied with mistaken representations of the teaching and testimony of those who feature Christian holiness." In my judgment, both of those points are poorly taken. The book is not negative but is made up almost entirely of two kinds of evidence; first, factual, and then scriptural. In the factual evidence, Dr. Ironside gives his own experience. He claimed to have received the



Dr. H. A. Ironside

second blessing, to have had the carnal nature eradicated, to have been sanctified wholly. He found again and again that he was mistaken, that by any Bible standard he was not sinless, not rid of the carnal nature. On that last decision he could hardly have been mistaken. That is positive evidence of the best kind. If one claims to be entirely sanctified, he may be mistaken because men prefer to be sanctified and the wish may be father to the thought. But if one who has claimed to be sanctified, has met all the known "requirements" of his holiness teachers as to how to be sanctified, still finds against his will and against his pride that he is not sanctified, then his sincerity can hardly be questioned, and the evidence for his natural sinfulness is very strong. Then Dr. Ironside gave also the evidence of numerous other people who had claimed to have received entire sanctification but were sometimes inferior to many Christians who did not make such claims, were unspiritual, without love for the Bible, without humility. Our holiness friends ought to take very seriously that report since thousands of the rest of us have discovered the same thing about many others who claim sinless perfection.

And it will not do to say that Dr. Ironside misrepresented the teaching and testimony of those of the holiness movement. It would be a strange man who would say that Dr. Ironside, after years as an officer in the Salvation Army and very active in the holiness movement, did not know the teaching and the testimony of those in the movement. Besides that, Dr. Ironside was one of the most omnivorous readers, one of the best-informed men on such matters in Christian circles. To accuse him of being either ignorant or insincere in this matter is poor argument and it will not be believed by anybody who knew Dr. Ironside well.

3. THE PENTECOSTAL HERALD is wrong in supposing that either Dr. Ironside, Loizeaux Brothers, publishers, or THE SWORD OF THE LORD ever had any idea of "antagonizing the holiness movement." THE PENTECOSTAL HERALD says, "One man testifies that he, Dr. Ironside, stuck to this idea of antagonizing the holiness movement." But that is not what I say. Dr. Ironside had the kindest attitude toward those of the holiness movement. So do I. Of course Dr. Ironside lectured in chapel at Asbury Seminary, a holiness seminary. So have many other good men who were not themselves of the holiness persuasion. I have preached in Salvation Army citadels, in Free Methodist, Nazarene and Friends churches and have had all these brethren of holiness persuasion cooperate with me in large

Saved Through Sword on Hospital Bed; Now Testifying to Others

We were happy to have a letter from A. R. Carroll of the Scott Parker Sanatorium at Henderson, North Carolina, where he is undergoing treatment for tuberculosis.

Brother Carroll writes a lovely letter enclosing a clipping of about four hundred words, which was published in a reader's column of the local daily newspaper. It is an earnest appeal to sinners to turn to the Lord and for Christians to win souls; and in that letter published in the daily paper he says: "Send me a self-addressed stamped envelope and I will send you the booklet free entitled, 'What Must I Do to Be Saved?'" Then his letter orders 100 copies of the booklet, "What Must I Do to Be Saved?" to fulfill his promise! That pleases us very much and of course we want to cooperate with him. Then this dear brother, on his back in a sanatorium, says, "P.S. I am a Christian and while reading THE SWORD I saw my need of a Saviour and asked Him to save me and He did. Now I am a new man."

Saved through THE SWORD OF THE LORD, now spreading booklets, "What Must I Do to Be Saved?" and writing articles for the newspaper on how to be saved!

I suggest that you who read send for copies of the booklet, "What Must I Do to Be Saved?" Send \$2 per hundred, please. See that unsaved people near you have this plan of salvation made clear. And then I suggest that if possible you send an offering to our Free Literature Fund so we may send the booklets to many others who want them.

revival campaigns. I love them, accept them as brethren in Christ, and want their fellowship. I do not have "this idea of antagonizing the holiness movement." Neither did Dr. Ironside.

And, in my judgment, this is the most serious mistake those in the holiness movement can make. Doctrine ought not to be settled by whether it antagonizes somebody but by whether it is taught in the Word of God. Dr. Ironside simply took the position, as THE SWORD OF THE LORD does, that what is taught in the Bible ought to be published abroad and that all good Christians ought to welcome such teaching. If the teaching of the Word of God goes against what others have taught us, then we ought to simply desert the teaching of others and stay with the Bible.

THE SWORD OF THE LORD does not represent any denomination; it represents Jesus Christ and the Bible. We want to steadfastly follow the Bible anywhere. It happens that the editor is a Baptist, but I do not follow a Baptist line. For example, if Baptist leaders reject the truth of the premillennial second coming of Christ, we still preach it because it is in the Bible. If Baptist leaders claim too much authority for the local church or denominational headquarters, we leave the denominational leaders and stay with the Bible. Hence we cannot teach storehouse tithing, which is not taught in the Scriptures, in our humble opinion, nor can we teach that Christians ought to support the denominational program without regard to whether it includes modernism or not. Every Christian ought to be willing to take the simple stand that the Bible says the last word on any doctrine.

Now good Christians will not always understand the Bible alike. Let us grant that THE PENTECOSTAL HERALD is honest in its intentions to stand by the Bible, as is THE SWORD OF THE LORD. But I ought not to accuse THE PENTECOSTAL HERALD of trying to antagonize me and others of like faith if they teach what they believe the Word of God teaches. And holiness people ought not to feel that we are antagonizing them when we, compelled by conscience, preach what we believe the Bible teaches concerning holiness.

May Christian Girls Wear Slacks, Shorts, or Culottes?

Around a campfire at the edge of Cedar Lake in Iowa, a group of young people gathered one night. It was in the midst of the Victorious Life Bible Conference. After a happy day of study, fellowship, soul winning and play these young people—about fifty young men and young women—popped their questions to me and I tried to answer them from the Word of God. The "Reds" had beat the "Blues" in athletic contests in the afternoons (volley-ball, tennis, croquet, horse-shoes, and ping-pong) and we "Blues" had bought Fudgeicles and Eskimo Pies for the gang. As we licked the chocolate and ice cream off the sticks, one girl asked, "What about slacks? Is it wrong for a girl to wear slacks?" As I answered her question that night I will try to answer it for my readers, from God's Word.

The Bible is a wonderfully up-to-date book, and it has an answer here for you who believe it.

Slacks: Women Not to Wear Masculine Garments

In Deuteronomy 22:5 there is a striking Scripture:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God."

We believe this verse forbids a woman or girl to wear slacks, overalls, or other garments which are manifestly masculine. Everywhere except among the heathen people it is an established custom for men to wear trousers and for women and girls to wear skirts. Slacks seem to be close imitations of men's garments. They are considered so by the public everywhere. Probably that is one very strong reason why many girls and women like to wear them. But that is one convincing reason why no woman or girl should wear slacks. "The woman shall not wear that which pertaineth unto a man . . . for all that do so are an abomination to the Lord thy God."

Men are forbidden to wear women's clothes. For a man to put on a woman's clothes makes him an abomination unto God that same way.

Why is it some women wish to wear clothes pertaining to the other sex? Evidently God has serious reasons for insisting that men do not act like women, and women do not act like men. Each sex is forbidden to wear clothes that belong to the opposite sex. In I Corinthians 11:1-16, men are commanded to have short hair and women to have long hair, as a mark of their sex. We are reminded that men and women are not the same. Man is made in the image of God, but woman is the image of man. Men and women are not made alike in nature—do not have minds alike, do not have dispositions alike, do not have bodies alike. Therefore, they should not wear their hair alike, should not dress alike.

In Romans 1:24-27 we are told that the nations descending from Noah, once spiritually enlightened, hardened their hearts and so were blinded, becoming the heathen nations of the world today; and then we are told that one mark of their degeneracy was that the God-ordained distinction between men and women was destroyed. When women become masculine and when men become effeminate; when they act alike and dress alike, that is degeneracy and is abominable to God. Such people, God says, are given up "into vile affections" (Rom. 1:26).

Women often like to pattern after men. Many women and girls shout for "equal rights for wom-



Dr. John R. Rice

en!" They want to vote; yet when they vote, they vote in exactly the same proportion as men vote, whether the question is prohibition, or moral reform, or the New Deal, or a candidate for Governor. There may be twice as many votes, but the proportion is the same. That is primarily as such women would want it to be. They want to vote because men do, and naturally aping men, they vote the same way men do. (Not that I think votes for women is a moral question either pro or con.) Girls want to be like boys. Some of them want to smoke cigarettes like boys do. They hold their cigarettes the same way boys do, smoke the same brands they do, and delight to do it publicly. Some girls want to curse as loud as boys do. They want a "masculine bob" for their hair. They want masculine pants for their legs. But they do not make themselves any more lovely by getting out of a girl's place.

Who admires a sissy? I never saw a "House of David" baseball player with long braids down his back that I didn't want to give them a good yank; and I always felt that I could lick any long-haired sissy of the lot! It is a natural feeling, that of disgust, that God puts in our hearts for unmanly men. It is remarkable that God classes a sissy, or EFFEMINATE along with the adulterers and drunkards as those that shall not inherit the kingdom of God. First Corinthians 6:9, 10 says:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, NOR EFFEMINATE, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunk-

(Continued on page 12)



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Lee Roberson, Pastor

Trinity Methodist Church
1201 South Flower Street
Los Angeles 15, California
Pastors: R. P. (Bob) Shuler, D.D.
R. P. Shuler, Jr., Ph.D.

Berean Gospel Temple
18th Street and Carrollton Ave.
Indianapolis 2, Indiana
Ford Porter, Pastor
"Helping Evangelize The World"

First Baptist Church
Fort Smith, Arkansas
Dr. J. Harold Smith, Pastor
Sword of the Lord Conference,
August 10-15, 1952



Chapter X EASTER

"You are just the person I have been wishing to see," said Mr. Waller, as he came face to face with Miss Daniels in turning a street corner. "It has been decided to put off our next baptism to Easter Sunday night. Some of our girls desire to be baptized on that day. Do you think that will suit Miss Henderson?"

"Perfectly," smiled the lady. "Mr. Waller, she is the most glad-hearted, satisfied child you ever met. No day could better fit her fragrant self. She's as natural and sweet as any flower that grows."

"She reminds me somewhat of Jean," acknowledged the gentleman, "she has the same ingenuousness. Are things of the Spirit contagious? Everything that comes in contact with Jean seems to improve. What a tribute that is to God's power in a life! What a gift to receive from His hands—the power to lead others into a saving knowledge of the Lord Jesus Christ!"

"My life has been enriched from the first hour I met our precious invalid," confessed her teacher.

"And mine. Under God I owe her more than tongue can tell," said the minister. "Have you ever pondered the hidings of God's power, Miss Daniels? How He loves to keep His instruments out of sight—to work through the unseen, unheralded! He is seldom spectacular. 'Forty-eight Bernard Street' was all that I remembered of Dr. Prescott's directions to me for finding the powerhouse through which God had elected the quickening of my spirit and my ministry. Who in this city dreams that through that child sufferer God has chosen to work for the sending forth of missionaries to the nations afar, the saving of scores of souls at home, for the reconstruction of the whole policy of a great church, for the letting loose of infinite possibilities in a hundred lives? The sight of the two numerals, four and eight, side by side, will always arrest my attention, and the word 'Bernard'—why, I came across it in the course of my reading recently, and my first impression was that another had taken a liberty with something not his own. While I live and wherever I live, that number, that word, will open for me the vision of a sunny room, a wheel-chair, an eager and shining face, a soft voice, a living Christ—the holy reality of all I believe and adore! If I ever have a daughter"—the young man's face flushed—"her name will be Jean Myers Waller; I hope she will call me 'Father' and repeat

the Gospel I preach, the Gospel of the Son of God, as one child has repeated her father's words to me, leading me into the very heart of my Christ."

The lady beside Robert Waller looked into his earnest face with dimming eyes, but she said no word. Her pastor was a powerhouse of God, also, and he knew it not. How wonderful that wherever God wrought mightily in a human soul He threw the shadow of a great humility which wholly hid its own exaltation from that soul, leaving only the perception of the glory being revealed and the Great Revealer.

"I wish Jean could see Sybil baptized," said the gentleman presently, as the pair walked on.

"I've been wishing that myself," replied the lady. "Would it be possible?"

"We must find out. I'll consult Dr. Prescott. Meanwhile we will keep our desire to ourselves lest we excite expectations which cannot be gratified. Miss Daniels, you and I have shared many precious experiences the last six months."

"Indeed, yes," assented the lady. "Real living for me began about that time."

"Gus," said Ned Manton, addressing the one-time football captain, "besides the boys to be baptized on Easter Sunday evening, there's to be a crowd of girls, and among them the little thing who gave her experience on Wednesday night."

"The one who said Jesus found her, and she wanted Him to hold on to her tight for the rest of her life?"

"Just her. Her grammar may be defective, but she's genuine. I like the girl and the way she says things."

"Most anybody would," assented Gus Rollins.

"She's the last member of Miss Daniels' class to come out," continued Ned, "but she has been taking a past-master's course with Jean Myers for two months, and Jean has left her mark on the girl."

"Isn't Jean Myers that Forty-eight Bernard Street invalid that Mr. Waller told us put him up to

making the 'Wonder Christ' real to us boys?"

"The very same. Do you know her?"

"After a fashion. The parson's story took with me and I hunted up Forty-eight on Bernard Street and saw the pale little face in the window. I always wave to her; I feel I owe her a lot. I let Mother in on it and she sent the child some sort of a flowering plant."

"I've heard from that plant," said Ned. "My sister says Jean was as delighted over the mystery of its coming as over its beauty."

"Really? I must tell Mumpsie. She's been keen on the child," returned Gus. "Anybody who had the slightest thing to do with opening my eyes is all right with her. And I have something of the same feeling for little Forty-eight Bernard Street myself. I threw a make-believe snowball at her window one day, and she put out her hands as if to catch it. She's a good sport!"

"And everything else good, I imagine. Gus, I've been wondering if it wouldn't be possible to get her to church to see that baptism Easter night? She's a member of Miss Daniels' class but can never be present—she has never been inside of a church in her life."

"That's dead easy," declared Gus. "She's no size. I could tuck her into the pocket of my great-coat and not know she was there."

"Wheel-chair and all?" queried Ned.

"Must she always go in a wheel-chair?"

"I imagine she sleeps in a bed at night, Gus."

"Then why not commandeer a limousine or hire a taxi to get her to church?"

"I fear she wouldn't be comfortable in either and feel sure she would need her chair after she got to church. I don't think she could sit in a pew."

"Well, the snow's disappearing fast—will be gone by Easter," said Gus. "You and I can lift her, chair and all, over the stairs and wheel her to the church. How's that?"

"I'll ask Doc. He'll know just what's what," decided Ned. "Keep mum, Rollins, until we find out. If Jean's going I'd like it to be a complete surprise to the class. My! but there'll be some big eyes if those girls find her waiting for them at the church on Easter night!"

"This must be a conspiracy," laughed Dr. Jerry when Ned appeared with his query. "Here's Bob at me tooth and nail, and now you take your turn. Yes, Jean can and will attend the Easter service and baptism. It's all arranged. Bob and I have mapped it out. I'll take her—I know how. We'll use the limousine and Evans will drive. He knows how to apply the soft-pedal to an auto. You and Rollins, Ned, must be at the house to take the chair in charge and get it to the church by the time it's needed. Bob will see that Miss Daniels is on the job to decide where Jean had best be placed. I think it can be done without harm to our little girl."

Jean knew nothing about these plans for her future enjoyment, but she was getting quite a little pleasure from other sources. Winter was disappearing, the days grew longer and warmer, the birds were abroad. Jean's girl-friends talked of pussy-willows and arbutus, and someone proposed a day of strolling in the woods. Jean enthused at the first hint of such a possibility. They must go. Plans for the outing were discussed and settled in her room, the only thing dampening to the ardor of those present being the realization that the person most interested could not participate in it.

"I'd almost rather not go since Jean can't," said Sybil. "She's the life of everything and enjoys fun so much!"

"Yes," assented the subject of these remarks, "and think what fun I am getting out of this. I'm helping plan it and you'll all meet here so I can see how you look when ready for a tramp, and wave you good-bye from the window. I'll be watching for your return, and you'll come straight here, bringing the lovely woody stuff

(Continued on page 11)

Noteworthy NEWS Notes

Victor E. Cory, president of Scripture Press, interdenominational publisher of the All-Bible Graded Series of Sunday School lessons, announced the appointment of Henry Jacobsen as writer and editor of the completely new Adult Sunday School curriculum which is scheduled for release with the October quarter 1952.

After study at Rutgers University, Mr. Jacobsen entered the newspaper field. Later he became assistant editor of a well-known magazine for the blind. He served for four years as the business manager of the American Tract Society. Intensely interested in study and teaching, Mr. Jacobsen has been an ardent promoter of the Adult Bible Class movement. He has been active in church and Sunday School for more than 20 years, as a Bible teacher and lay-

preacher, and has served as acting pastor of two churches.

The William B. Eerdmans Publishing Co. has announced its 1954 \$5,000 Biennial Fiction Award contest, designed to raise the literary value and understanding of Christianity as it is manifested in human life. The purpose of the publishers is to encourage Christian writing in the field of the novel and that from this contest more competent writers may emerge.

For information and contest rules, write the publishers at: 255 Jefferson Ave., S. E., Grand Rapids 3, Michigan.

Senator Tom Connally has said that of the 50,000 letters he has received on the envoy-to-the-Vatican issue, more than 49,900 were opposed to the proposal.

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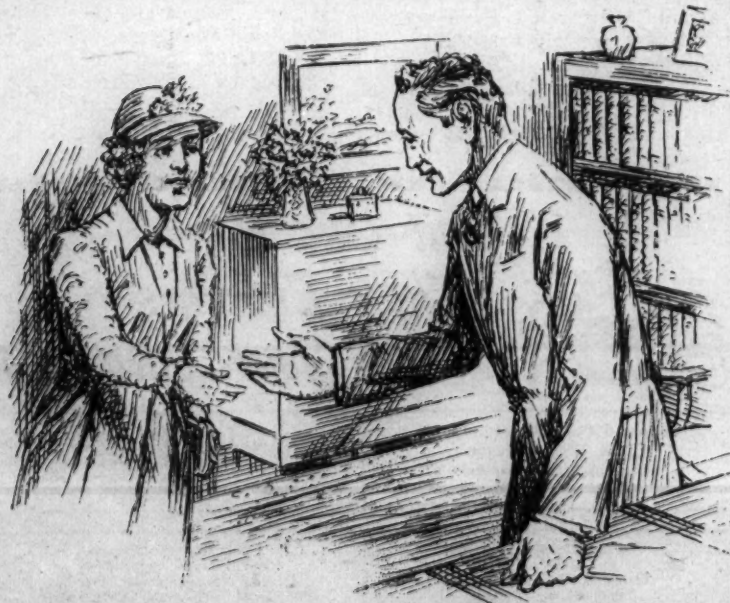
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"You are just the person I have been wishing to see," said Mr. Waller, as he came face to face with Miss Daniels.

More Missionary Reports

By Fairy Shappard
Personnel Director, Sword of the Lord Publishers

What makes a mission?

Is it just a foreign field, a board of directors, and a mystical air of romance? No, a mission is much more than that: it is a personal, faithful, effectual witness both at home and abroad—one which reaches souls for Jesus Christ.

Missionary work is a thing of many expressions. It is done by individuals and organizations alike. It utilizes every means to win men to Christ. Paul said, "That by ALL means I might win some"; and that today is the object of fundamental Christian mission work. Following are reports from some of the many missionary organizations being used of the Lord today. We take valuable space in *The Sword of the Lord* for these reports; read them carefully and then have whatever part in their ministry that God leads you to have.

Scripture Memory Mountain Mission

Down in Emmalena, Kentucky, is a special mission to the young people of the mountain and hill country, the Scripture Memory Mountain Mission. But, in spite of what the name implies, the mission has a lot more to do than supervise memorization of God's Word. Actually they are kept busy with operating Camp Nathanael, producing a local radio broadcast; teaching the Bible in schools; sponsoring summer conferences; offering a Bible correspondence course, etc. Scores of boys and girls are being saved through this ministry, and many times adults are won to Christ right along with them.

The American Mission for Opening Closed Churches

A greatly different type of home mission work is that conducted by the American Mission for Opening Closed Churches, with headquarters at 1179 Delaware Avenue, Buffalo 9, N. Y. The special burden of this unusual organization is to open churches which have been closed through lack of spiritual interest, dearth of pastors, foreclosed mortgages, and other factors. There are 60,000 closed churches in America, each of which, with God's help, could be functioning for His glory. For ten years the A.M.O.C.C. has been working in this field; borrowing money, supplying pastors, returning worn-out structures are just a few of the challenges facing this active group. But through their

perseverance and prayer, in many churches nationwide, the bells are once again ringing out the call to worship God.

Pacific Garden Mission

One way the Lord reaches the lost is through the missions to the "down-and-out" group in many of our large cities. Such a mission is the famed Pacific Garden Mission located on South State St., Chicago, the original "Skid Row." Here God is using not only the usual street meetings and visitation programs, but the unique Gospel radio dramatization "Unshackled," to win souls. It was here that Billy Sunday and other greatly used men of God were saved. It was here that our own Sword of the Lord editor, Dr. John R. Rice, surrendered to preach. Here, too, unusual conversions occur continually, such as Ray Beavers, who had not been sober for six years, and Beverly Jarvis who was contemplating suicide before Christ found her. As an outstanding answer to prayer, Pacific Garden Mission has opened a new medical clinic staffed by local Christian doctors who give their talent in this special service for the Lord.

Memphis Union Mission

A similar mission ministers in Memphis. It is the Memphis Union Mission, 107-11 Poplar Avenue, Memphis, Tennessee, which has recorded numerous decisions for Christ. One of their recent converts, for example, was Jim, a man steeped in sin—one who had neglected God for the sake of alcohol. Jim had been discharged from the Army in 1944 the perfect picture of vigorous manhood. Following a near fatal accident on the bus which he was riding home, he turned to drink, and as his liquor appetite became more and more insatiable, he fell deeper in-

to sin. He lost one job after another, and spent most of the money he earned. One day he was painting a water tank several hundred feet above the ground when he suddenly slipped and fell out into space. Instantly he grasped a rope, by which he pulled back on the swaying scaffold, inches away from death.

The Lord spoke to Jim through the incident, and later he went to Memphis where one early morning he found Christ in the M.U.M. and lost the shackles of sin. He was completely changed, and as a result was happily reunited with his lovely wife and children. Stories such as his are common at the Memphis Mission.

Unevangelized Fields Mission

Unevangelized people in Brazil, Belgian Congo, Papua, Haiti, and the Dominican Republic are the special concern of the Unevangelized Fields Mission (with headquarters at 1150 N. Sixty-third Street, Philadelphia). They now have 210 missionaries serving on eight separate fields, operating 120 schools and three Bible schools. In addition there are seven dispensaries and three hospitals under their supervision. One of their more recent converts was Rene of Haiti. This young man came from the elite class and with a very good education was preparing to become a politician. But he fell into sin and debauchery and consequently lost the respect of everyone, including his young wife. Soon, however, he came under the influence of the gospel and was born again. Now he is reconciled to his wife, is studying in a Bible institute and is announcer for a Christian radio broadcast.

Latin American Mission, Inc.

With a special emphasis on mass evangelism, the Latin American Mission, San Jose, Costa Rica, C. A., is functioning for the Lord in the Latin America area. This year more than twenty city-wide campaigns are being sponsored by the L.A.M. in twelve different countries. In the first campaign, held on the British Island of Trinidad, there were 1,100 decisions for Christ, in spite of fierce opposition; and 400 more were saved in similar meetings in Venezuela. In addition to these series, the mission projects include literature publication, local church work, a radio station, as well as hospital and seminary service.

Conservative Baptist Foreign Mission Society

The letters C.B.F.M.S. stand for the Conservative Baptist Foreign Mission Society (headquarters: 352 Wellington Avenue, Chicago) which has work all around the world, including the Belgian Congo, French West Africa, China, Japan, Portugal, India, Argentina, Brazil. Last year C.B.F.M.S. workers reported about 12,000 conversions in the Belgian Congo alone. The work in China has been largely halted due to the war, but in nearby Japan the Lord has given a spirit of revival. Revival continues in Portugal, also, and great encouragement comes from the Kothara leper colony in India where 300 patients are supporting three former patients who are serving as evangelists in nearby villages. In South America the Conservative Baptists have been conducting tent meetings in Argentina, and currently are beginning a new Bible training school for workers, supported entirely by Brazilian Christians.

Home of Onesiphorus

A somewhat unusual type of foreign mission is the Home of Onesiphorus, at 3939 North Hamlin Avenue, Chicago. This organization establishes and operates homes, particularly in the Orient, where native youth are sustained and trained for Christian service. Special work has been done in China where, in spite of chaotic conditions, the Gospel is being preached, Bible classes and prayer bands are being set up, and converts are being led to Christ. Promising Chinese and Arab evangelists are among the more than 2,000 graduates of Onesiphorus homes; two new homes have been opened lately, one in Lebanon and the other in Jordan. "Helping the

(Continued on page 10)

HERESIES EXPOSED

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AGNOSTICISM

By A. McD. Redwood

"The natural attitude of a thinking mind toward the supernatural is that of skepticism"—skepticism, not agnosticism. The skeptic halts at the cross-roads, to take his bearings; but at the sight of a cross-road the agnostic gives up his journey altogether. True skepticism connotes intellectual caution, but agnosticism is intellectual suicide." With these words Sir Robert Anderson opens one of his chapters in his *In Defense*, a book which we commend to everyone who suffers from mental doubts.

What is Agnosticism?

In the words of Professor Alexander Stewart, it is "the name by which these designate their position who do not deny the existence of God, the future world, and other doctrines of religion, but declare that we do not, and cannot, know anything about these subjects, and should therefore leave them out of account."

Agnosticism denies that there is a revelation, and therefore denies the Bible. In effect, the agnostic is neither logical nor philosophical, for, whilst he acknowledges there is a God, he will not allow that God can reveal Himself to the creatures of His own hands. "The agnostic recognizes the facts of nature and the duties of life: of these he admits we have a knowledge sufficient for all practical purposes, though even here there are deep problems which remain unsolved; but because he cannot solve all deep problems with regard to God, he will not admit that we have even a practical knowledge of Him—a knowledge to be gained by inference from the facts of nature and the constitution of man, even if we leave that given by Revelation out of account. Agnosticism is thus essentially inconsistent and untenable whenever it goes beyond the declaration that there is much in relation to God which our intellects cannot apprehend."

Such a half-way position, with atheism on the one side denying the very existence of God, and skepticism on the other side endeavoring to find the way (as Paul says: "If haply they might find Him"), although it be but a feeling one's way in the dark, is surely only possible to those who refuse to know and are wilfully blind. One can have much patience with the honest doubter, the man with sincere intellectual difficulties, who is willing to make use of even a rushlight if it will but lead him in the way of Truth. But no amount of argument will avail for the one who deliberately rejects; his agnosticism is with him a "creed," of illogical ignorance.

An Appeal

This article is not so much an exposure as an appeal, and that to the former class. Agnosticism has done its own exposing; it stands self-condemned in the eyes of all honest minds who have themselves made honest search and found the Way. Now, our appeal is—Will you search and find? Christianity declares with no equivocal challenge that "God hath spoken unto us by His Son." The Son Himself has said: "I am THE WAY, THE TRUTH AND THE LIFE." And He has further laid down His principle, and a truly scientific principle at that, fully in accord with the modern scientific method, by which we may arrive at a clear knowledge of Truth, of Himself. This is given in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

You are in doubt as to whether God can and does reveal Himself to the human heart; you are in doubt as to whether Christ Jesus is the manifestation of God and His love to man? Right! Then there, in the few words quoted above,

you will find a method of testing it for yourself. You believe in the existence of God, somehow, somewhere. Act on that belief. Do His will and you shall know. He has pledged Himself to do His part, if you will do yours. "But," you answer, "what is His will? How shall I find it out?" My answer is this: In nature everywhere we see the evidence of His power and of His workings; but in the Bible we see His will and His love. "But how do I know that?" you ask. Test it. Here is the commandment, the will of God, as given in His Word: "This is the commandment, That we should believe on the name of his Son Jesus Christ," and again, "This is the will of him that sent me [the Son], that everyone which seeth the Son [by faith] and believeth on him, may have everlasting life: and I will raise him up at the last day" (1 John 3:23; John 6:40). You don't believe the Bible? Never mind, for the moment; test those words practically; receive Jesus Christ into your heart by an act of simple faith, believing Him to be true to His Word, asking Him to open your eyes that you may see and know Him. Keep asking, sincerely and persistently, and—You Will Know! "Really?" Absolutely certain! God does not lie, He is not a gamester, He is God! And He wants you to know and to love Him, for He knows and loves you!

A Testimony

Anybody tried this way before you? Literally thousands, a host innumerable. Here is a sample of one who thus found Christ, taken from J. F. Clarke's booklet, *Does God reveal Himself to men?* It tells of the conversion of H. Musgrave Reade, for twenty years, not merely an agnostic, but an out-and-out atheist, nevertheless an honest thinker, as recorded in his own book, *From Atheism to Christ*:

I read eagerly Strauss' *Life of Christ*, in which he contended that the Gospel account was on a par with the mythology of ancient Greece and Rome, and that Christ was simply a myth, probably taken from the Hindu God Krishna. Then I readily drank in Renan's *Vie de Jesus*, with its beautiful, but soul-destroying picture of Christ, neither divine, nor human, neither the Son of God, nor a truly noble and good man. Fichte, Hegel, Schopenhauer, and a host of German metaphysicians then captivated my fancy, and I was soon in the vain imaginings of idealism, transcendentalism, and pessimism, and thus blossomed into a philosophical deist, Auguste Comte, with his Positivist Philosophy, then attracted my attention; his plausible theory of science and religion gained many adherents, mainly through his attempts to spiritualize free-thought into a religion. The Religion of Humanity was the cult, and its devotees were asked to worship an abstraction, that is, to elevate the idea of the whole humanity, past, present, and to come, into a grand being, to be revered and worshipped. Professor Huxley aptly termed it Catholicism minus Christianity.

(Continued on page 12)

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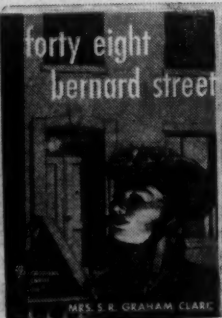
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Most of these hotels and tourist courts request advance reservations and deposit. In order to assure you of a place to stay the conference week, get in your reservations well in advance. For additional information on sleeping accommodations, write directly to the courts or hotels.

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A Cry Heard Around the World

(Continued from page 1)

some sights, but the most awesome sight ever witnessed by God, men or devils, was in the hour when, after the Lord Jesus had been harried and hounded, when He had been lied about, when He had been spat upon, when He had been slapped in the face, when He had been arrested and illegally tried and condemned to die a shameful death, when He had staggered under the weight of His own cross, He at last stood atop that little hill Golgotha, "the place of a skull." And there the nails were driven through the hands and feet of our suffering, praying, bleeding and dying Saviour. My heart rings with the words of that great hymn of the church!

*On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest and best
For a world of lost sinners was slain.*

While He hung on the cross, He uttered seven cries which can be called windows into the heart of Jesus because we see something of the person of Jesus, something of the purpose of Jesus, in these cries that we do not find in any other passage of Scripture. The first is, "Father, forgive them; for they know not what they do." Here Jesus put into practice the mighty teaching that is crowded into the Sermon on the Mount, when He said: "I say unto you, Love your enemies . . . and pray for them which despitefully use you, and persecute you." And then, "Woman, behold thy son," and to the beloved disciple, "Behold thy mother!" What loving consideration this showed! To the dying thief who cried to Him for mercy, Jesus said, "Verily I say unto thee, Today shalt thou be with me in paradise." What stirring words! Is it any wonder we love the great

old song which commemorates them?

*The dying thief rejoiced to see
That fountain in his day;
And there may I though vile as he,
Wash all my sins away.*

Then Jesus, knowing that all things were now accomplished, said, I thirst, and when they had filled a sponge with vinegar and put it to His mouth, He received it and said, It is finished.

And then Jesus uttered words which lead this preacher more into the holy of holies than any other passage of Scripture. He cried,

"My God, my God, why hast thou forsaken me." And finally, "Father, into thy hands I commend my spirit."

"My God, my God, why hast thou forsaken me?" You notice that personal, possessive, "my." He belonged to God and God belonged to Him. What intimacy in that possessive word "my"; He is mine and I am His! Jesus the Son was saying "My God, my God." Why is He saying "God" instead of "Father"? Turn to the Garden of Gethsemane, that garden made sweet and sacred as the solemn retreat of prayer, where it was proved once and forever that He must needs walk the way of the cross if men were to be saved. We hear Him saying there, "Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt." Why did He not say "God" here instead of "Father"? On the cross, He prayed, "Father, forgive them; for they know not what they do." I make no pretense of being able to say the last word on this question, but on the authority of the Word of God, I dare to say this much. When He said, "My God," Jesus was taking the place of the sinner for his sins, and in his sins, before God, that by the work of the Lord Jesus Christ, the sinner might come to stand before God without any sin.

Lord Jesus, I long to be perfectly whole;

I want Thee forever to live in my soul;

Break down ev'ry idol, cast out ev'ry foe;

Now wash me, and I shall be whiter than snow.

Do you believe it? That is the Gospel of the Son of God. Jesus took the place of the sinner for his sin—that the sinner by the work of Christ might stand before God without any sin. He who knew no sin, was made sin for us. Your sin and the sin of the world He

took unto Himself. He took upon Himself. He was made to be sin, though he knew no sin. He was made accursed for the world. He was born under the law, and so was made a curse. Sin never touches anything or anybody but that it brings a curse with it. It breeds a curse, it generates a curse. It is called a curse, and Jesus was made to be accursed on the tree. The sinner, the lost person, the unregenerate, cannot come before God and pray the so-called Lord's prayer, "Our Father which art in heaven," because God is not the spiritual Father of the sinner. We are only children of God by faith in the Lord Jesus Christ.

The lost person, the unregenerate, cannot pray "Our Father which art in heaven, Hallowed be thy name." Will you please tell me how a person rejecting the Son of God, can honestly, earnestly, sincerely pray, "Hallowed be thy name!" when he will not let the name of God be hallowed in the first instance through the com-

(Continued on page 7)

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A Cry Heard Around the World

(Continued from page 6)

ing of the Lord Jesus Christ into his own heart, life and experience? "Thy kingdom come." To me it is one of the most absurd things in the world—were it not so tragic—for a lost person, for a rebel against God, for one who would crucify afresh the Lord Jesus Christ, the Son of God, to pray "Thy kingdom come." The rebel against God will not come into the kingdom of God, and he will not let the kingdom of God come into his own heart. "Thy will be done in earth, as it is in heaven." Will you please tell me how a lost person, the unregenerate, the rebel against God, the servant of sin, the son of Satan, can honestly and sincerely pray, "Thy will be done in earth, as it is in heaven"? Indeed the beginning of the will of God is to accept the Lord Jesus Christ, the blessed Son of God, as personal Saviour. The rebel has not done it.

The Lord Jesus is not enacting some drama on the stage of life. It is no stage play. It is no make-believe. Really, actually, He is taking the place of the sinner. He uses the very language that the sinner must use—the language of the publican who went into the temple to pray and said, "God be merciful to me a sinner." The sinner must say, "Be Thou my propitiation for my sins and save me for Jesus' sake. Lord Jesus, I come to You. I look upon You. I accept You. I believe in You and upon You and take You as my personal Saviour." Then he can pray honestly and sincerely that so-called Lord's Prayer, that model prayer. So here I see Jesus taking the place of the sinner before God, as He is dying upon the cross, as He is shedding His blood, as He is making atonement for your sins and mine. He is doing it so completely in this experience that He uses the language that a lost person must use when he comes before God. Jesus endured sin, without sin. He exhausted death without staying in bondage to death.

Forsaken

"My God, my God, why hast thou forsaken me?" This is no plaintive pleading of a disobedient child for the misdeeds done in the flesh. He, who is without fault, says it. He is the Lily of the Valley, the Rose of Sharon, the Rock of Ages, the fairest among ten thousand, the One altogether lovely!

*Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, Blessed Jesus.*

And yet He cried "Why? Why? Why?" I do not know all that is involved. But I know this much is involved—Jesus Christ, the very Son of God, is placing His sinless, aching, breaking heart against the aching, breaking heart of sinning humanity in every corner of this earth as He is crying out, "Why? Why? Why?" People cry, "Why did my baby die?" "Why did my business fail?" "Why did I lose my home?" "Why was my husband taken?" "Why did this war take my boy?" "Why? Why? Why?" Here Jesus cries out, "My God, my God, why hast thou forsaken me?"

"Why hast THOU forsaken me?" Those eyes of Jesus, filled with love and pity as they gazed upon that mob milling about the foot of the cross, noticed that Simon Peter was not nearby. A Doctor of Philosophy recently said to me, "Doctor, how do you know that Simon Peter wasn't there?" I said, "Well, just because of what the Bible says, that is all. The last mention we have of Simon Peter, he was following Jesus afar off, and he did not get any closer, so far as the record goes. In John 19, verses 25 and 26, the Word of God lists those who were standing by the Cross: Mary, the mother of Jesus, two or three other women and then John, the disciple."

Yes, Jesus knew that Simon

Peter was not there. He knew why he was not there, and He was not surprised. But when He became conscious of the fact that God, the Father, had actually withdrawn His face and His presence, He cried out as if to say, "I can understand why Simon Peter is not here, but why hast THOU forsaken me?" Why did Jesus pray this prayer? And prayer it certainly is.

Lonely

Again I make no pretense of saying the last word in answer to this question; but on the authority of the Word of God, I will give you a few facts. First of all, the darkness was supernaturally dispensed. Jesus was no coward in the physical sense. That "the sun was darkened" was most appropriate. And there was darkness over the face of the earth from the sixth until the ninth hour. We shall have to look more deeply than this for an answer to the question: "Why did Jesus pray this prayer?" And then it was an hour of physical suffering. When you and I are suffering, we desire the presence of our loved ones. I underwent an appendicitis operation, which is just a minor thing today. You may feel that you belong to the "four hundred" after it is over, but it is just a minor affair—and my oldest brother, a deacon in a great church, was there. I wanted a Christian surgeon to perform the operation. I was never more deeply conscious of the presence of the Lord Jesus Christ than I was as I went under the anesthetic. Yet, when Jesus suffered as no one else ever suffered, He was denied for a time the presence of His own heavenly Father, and He cried out, "My God, my God, why hast THOU forsaken me?"

Why did Jesus pray this prayer? We shall have to look more deeply for an answer. Jesus was God. He was also man. He was really as much man as though He were not God. He was really as much God, as though He were not man at all. He was the God-Man and here at least, the human Jesus cried out. I do not believe it was stage play. I do not believe it was a mere performance. Here the humanity of Jesus cried out, "Why? Why? Why has THOU forsaken me? How could you leave me?" I have heard a broken-hearted mother's sobs as she asked: "Why did my daughter do that thing? How could she do it? How could she break my heart? How could she destroy our happiness? If I knew where she were—if I knew she were dead—I could be happier than I am now." And Jesus Christ cried, "My God, my God, why hast THOU forsaken me?" But that is not the last word.

Sin Bearer

It was an hour of sin-bearing. You take every hot tear falling from every eye because of sin—they are all covered by this experience of Jesus on the cross. You take every heart broken because of sin; you take every home broken because of sin; you take every life blasted and withered and blighted because of sin; you take every cry from the bottomless pit of Hell—they are all covered by this cry from the heart of Jesus Christ as He suffers and dies, "My God, my God, why hast THOU forsaken me?" All the sins of all the earth were borne by our Lord Jesus Christ—the sinless Son of God—as He suffered on the cross. But we shall have to look still more deeply for an answer to this question: "Why did Jesus pray this prayer?" This was an hour when God really turned away. Do not tell me that He did not. Jesus was not mistaken. Jesus was in possession of all His conscious faculties. So we see the Son of God, the suffering Saviour, dying for the sins of the world. It was that from which God really turned away.

A child has been very ill in the hospital and the mother has been on duty day and night. The little one, better now, has fallen into a light slumber. The mother has been clasping one of the child's hands in her own, and with her free hand has been stroking his forehead. "I must get away. I must have a few moments' rest,"



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she whispers. She disengages the clasp of the little hand and starts for the door. The little one awakens and cries, "Mother, come back!" Do you mean to say that the child is mistaken in the thought that its mother has separated herself from it for a brief moment? Some would suggest that the matchless Christ, my blessed Saviour, was mistaken about this separation between the Father and the Son. I do not believe that. Jesus said, "My God, my God, why hast thou forsaken me." If God left Him, if the Father left Him for a little while, why did He leave Him? Again I make no pretense of being able to say the last word, but again I call to witness the blessed Word of God.

Perfect Saviour

If Jesus is to be a complete and perfect Saviour, if He is to pay the whole penalty, then He must suffer every item in the penalty of sin. As I study the Word of God I do not know of one that was omitted from His experience. I had been thinking along this line for years before the Holy Spirit turned my thoughts to the third chapter of Genesis where is described the curse, the curse of original sin on our first parents. What is the first item? The woman shall have sorrow. If Jesus is to be a complete and perfect Saviour, He must experience sorrow. And He was so completely identified with sorrow in the minds of the prophets that He is spoken of as a "man of sorrows, and acquainted with grief." There is another item in that curse for the original sin—the earth shall bring forth thorns and thistles. It did not happen that Jesus wore a crown of thorns. He had to wear a crown of thorns if He were to pay the full penalty of sin. Because it is written "Thorns also and thistles shall it (the earth) bring forth." Every shrub and bush that lifts a thorny head beside the highways, in your gardens and in your fields, is a constant reminder of the curse of sin. There will be no thorns in Heaven. Why? Because the curse has been removed. There are fruit trees in Heaven and water and music and flowers, the fairest of all being the Rose of Sharon. But no thorns will be there.

And then He sweat in the Garden of Gethsemane, "as it were great drops of blood." Every bead of sweat that exudes from the brow of man is a memorial to the curse of sin. There will be no sweat in Heaven. Why? Because the curse has been removed.

Why must He die? Because the "wages of sin is death." We read in Hebrews 2:9, "That he by the grace of God should taste death for every man." He is a perfect, a complete Saviour. Whatever else SIN may be, one thing sin surely is and that is separation from God. Call up Dives. Dives will tell you that it means separation (Luke 16). In Hell he looked across that intervening space and saw Abraham afar off, and Lazarus in his bosom, and he cried, "Send Lazarus, that he may dip the tip of

his finger in water, and cool my tongue." Do you know how much water a finger will carry? And yet he asked that Lazarus dip his finger in water and bring it, for he was in torment. Abraham replied that it could not be done. There was a great gulf between them and there was no transportation. Then Dives said, "Well, I'll tell you what I wish you would do. I have five brothers back there on the earth. I wish you would send Lazarus as a missionary to testify to my brothers so they may repent."

I enjoy having my brothers with me. You like to have your loved ones where you are. But not if you were where Dives was! Separation from God! Whatever else sin is, it is without question separation from God forever, and ever, and ever. And Jesus died that you and I need not be separated from God, but that we might be one with God, with the life of God, in the family of God, children of God, members of the great host of the redeemed through the blood of the Lamb.

Only Name

Occasionally you may meet a church member who will come to the pastor and say, "Pastor, I'm through! I've quit! I've done enough!" What blasphemy! If you and I lived a thousand lives and every life a thousand years, if we spent all of our time by day and by night in the service of Jesus Christ, at the end of that time we would not merit what Jesus did for us on the cross. Did anybody ever spit in your face? They did in His. But yet you say you have done enough. Has anybody slapped you in the face? They slapped Him in the face. Yet a church member says, "I've done enough. I am quitting." Has anybody crowned you with thorns? They crowned Him with thorns. Oh, maybe some prickly words come your way now and then—I know them; I'm acquainted with them—but what are they? They are nothing compared to what Jesus endured for me and for you. Have you thought how His hands and feet were pierced by the nails? Then away with that selfish cry, "I have done enough."

And yet in spite of all the suffering of the Son of God, sometimes the lost, the unregenerate sinner, the rebel against God, will say, "I'm good enough, Mr. Preacher—good enough to be in company with God and Jesus and the host of the redeemed. I am good enough to walk the streets of the glory world!" Good enough? Not until you are as clean as a snowflake! Good enough? Not until you are white as a lily of paradise! Good enough? Not until you are as unblemished as the white clouds, the floating caravans of the sky. And you will never be like that until the blood of the Lord Jesus Christ, God's Son, cleanses you from all sin. We have some of the finest and best scientists to be found on the face of the earth, and yet there is not an

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Power of Prayer

(Continued from page 1)

we break a commandment of God; and to break His commandment means that we are disobedient. Disobedience is self-will and stubbornness, and self-will and stubbornness are sins which God despises.

"Pray without ceasing," says I Thessalonians 5:17. Not only are we commanded to pray, but we are commanded to "pray without ceasing." Some will say, "Yes, Brother Keenum, but do you think it to be possible for us to pray without ceasing?" Then may I ask you this question: Do you think God would demand of us the impossible? No, God knows whereof He speaks when He demands that we "pray without ceasing."

Let me illustrate: I have a little boy. He is very fond of his daddy and says that some day he is going to be a big boy and go with his 'daddy-boy' to lead singing in his revivals. I recall when he was only a few months old. One incident is very vivid in my memory. It was a cold night in February. This particular night my wife pulled his bed beside ours as usual and tucked him away. In the early hours of the morning I was awakened by my wife coming to bed. I asked where she had been. Her reply was that she had been fixing the baby's bottle. Then she asked me if I had not been awake, and I said, "No." She then told of how for forty-five minutes she had been up taking care of the baby. The light had been shining in my eyes and yet I knew nothing of it. Now, may I ask, why had my wife heard every move of the baby and yet I never did? I'll tell you why. When I went to bed I went to bed to sleep, but when my wife went to bed she left one eye and one ear open. God wants us to keep our hearts in tune to the still small voice at all times. In other words, "pray without ceasing."

2. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" Jesus commanded in Matthew 26:41. Jesus says the way to live a victorious Christian life is to pray that you will be delivered from places of temptation. In practically every meeting I hold I'm confronted with questions something like these: "Is it wrong to dance?" "Is it wrong to go to the movies?" "Is it wrong to go to carnivals?" "Is it wrong to go mixed bathing?" "Is it wrong to belong to lodges?" "Is it wrong to smoke?" etc. Now listen, you old black-hearted, cold and indifferent backsliders! You know that if there is any doubt, you don't need to ask if it is wrong—you KNOW it is! I have never had anyone to ask if it were wrong to read the Bible through, or to go to church on Sunday morning and Sunday evening.

Anything that would cause a Christian to be tempted to do wrong is sin, and should be avoided. The Lord Jesus was tempted in all points as we are tempted. "But was in all points tempted like as we are, yet without sin" (Heb. 4:15b). His temptation was a threefold temptation, as given in Matthew 4. There are also three ways in which Satan tempts us, and these are found in I John 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are very plainly told not to love the world, but we do! We depend on the world for jobs, for education, etc. Verse 16 interprets verse 15: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Here we are told how we can know whether something is of the world or not. Anything that will cause your flesh to lust is of the world. Anything that will cause your eyes to lust is of the world. Anything that causes pride to rise in your life is of the world. You say, "How can I know whether it is right or wrong for me to do something?" If it causes any one of these three—lust of the flesh, lust of the eyes, or pride to rise in your life, to manifest itself—it is definitely wrong and the Bible

says to pray that ye be not tempted with any of these. God demands that we pray without ceasing and that we pray that we enter not into temptation.

3. *Pray because prayer damns unbelief.* "Then the fire of the Lord fell, consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God" (I Kings 18:38, 39).

Elijah used prayer to damn the unbelief of the multitude gathered at Mt. Carmel. It was the power of prayer that enabled Elijah to call down the fire from Heaven to take the sacrifice off the altar, and to prove to the multitude that the God of Abraham, Isaac, and Israel was the real God. And when the offering was taken from the altar, the people fell on their faces and cried out, "Surely Elijah's God is the real God! Surely Elijah's God is the real God!"

I read in the newspaper of a chaplain in World War II who went by the name "The Praying Parson." He had acquired this name due to his strong belief in prayer. He was very anxious to go on one of the missions the boys regularly flew, but was never allowed to go. After much persistence on his part he was allowed to make the trip with the fellows one day. The crew had flown over the target, dumped their bombs, and headed home; but suddenly the engines began to sputter and they were forced down on a lonely uninhabited island. No fuel; what a predicament! The crew gathered round the "Praying Parson" and reminded him that he had so often preached to them of a living God who could hear and answer prayer. They demanded that now was a wonderful time to prove it.

Thank God for a man with the faith of this man! He walked around to the tail end of the plane, got down on his knees, and began talking to the Lord. He prayed until he felt that the answer had come. Slowly getting up from his knees, he looked toward the sea. There he saw a great number of barrels. On inspection they found those barrels to contain the right octane gas they needed for the plane. They filled the tanks of the old ship and took off. It is needless for me to tell you that the whole crew accepted Christ as their personal Saviour. Later it was learned that a submarine had attacked a freighter, and in order to increase speed, barrels of gasoline and oil were dumped overboard, lightening the load. The providence of God sent the gasoline and oil floating in on time. Beloved, God never fails, neither is He ever late.

On one occasion while yet attending Moody Bible Institute, I was giving out tracts and doing personal work. As I walked through "Bug House Square" I gave a tract to an intelligent-looking young man sitting on one of the park benches. He took it, looked at it, and said he didn't believe in that kind of stuff. As I continued to talk to him about his soul and need of salvation, he, of course, said such talk was nonsense. I asked him if he believed in prayer. His reply was negative. The conversation continued something like this:

"Do you ever pray?"

"Oh, maybe, sometimes."

"Why do you pray if you do not believe in prayer?"

"That is something I've never been able to understand," he replied.

"Did you ever see a dog in trouble?"

"Yes."

"Did you ever see one get down on his knees and pray?"

"No."

"Did you ever wonder why a man prays when he gets into trouble, and a dog doesn't?"

"No, why is this?"

"Well, you see, both man and dog have life, but man has both soul and spirit. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man

became a living soul' (Gen. 2:7). Man has a living soul, and his soul will never die. When your soul leaves your body it will go either to be with the Lord, or to Hell, depending upon whether you are saved or lost. Your soul is going to live eternally in one of the two places."

"David says, 'O thou that hearest prayer, unto thee shall all flesh come.' (Psa. 65:2). So David says it is a natural thing for a man to pray." This man admitted that some force within had made him cry to God for help in spite of his professed unbelief. Now that he was softened up we were able to take our Bible and lead him to Christ. As we got down on our knees a large crowd stood laughing, mocking, and scoffing; but when we got up they were all gone. Again prayer had been victorious, and damned the unbelief of a young agnostic.

4. *Prayer is the duty of every Christian in order to be filled with the Spirit.* "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). It is the duty of every Christian to be filled with the Spirit. First, because the verb is in the imperative mood, that is, it is imperative that we be filled with the Spirit. God commands it. To be filled with the Spirit results in a Christ-like life. Failure to be filled with the Spirit is disobedience, sin, and results in failure to live a soul-winning life to the glory of God.

May I next call your attention to the tense of the verb. This verb is in the present tense, and this tense in the imperative mood always represents action going on. This means, of course, that we are not only filled for special occasions, but we are to be filled moment by moment if we are to please the Lord.

Third, the verb is plural in number, which teaches us that it isn't meant just for the preacher, the teacher, the deacon, the elder, the steward, etc., but for every Christian to be filled with the Spirit in order to please God.

Fourth, the verb is passive in voice. This means the subject of the verb inactive, and it must be acted upon. In other words, we can't fill ourselves by a great amount of exercise, but God must do the filling.

To be filled with the Spirit would mean that we must first empty ourselves of sin. We must have a strong desire to be filled—strong enough that we would tarry and wait upon the Lord. This the disciples did before Pentecost. The one hundred and twenty met in the upper room and prayed for ten days before Pentecost,

"and they were all filled with the Holy Ghost" (Acts 2:4a). How do we get filled with the Spirit? The 120 were filled by tarrying and waiting on God. Paul prayed three days and was filled with the Spirit (Acts 9:9). D. L. Moody prayed and waited on God and was filled. So were Finney, Whitefield, and the Wesleys. Whitefield and the Wesleys spent the larger part of every morning in Bible study and prayer. Luther prayed three hours every morning.

O, God, that we might again have praying men like John Knox, John Welsh, Praying Hyde! O, God, that more of our preachers and Christians might seek power with God instead of influence with denominations and the world! We are commanded to have power with God, but never influence with the world. So many of our preachers and Christians today belong to clubs and lodges which are of the world. They seek influence with the world instead of power with God. Paul didn't have influence enough to stay out of jail, but he had power enough to shake the Roman world.

Beloved, if Jesus Christ, the sinless Son of God, spent long hours in prayer in the lonely garden, don't you think it is our duty to do likewise?

II. What is Prayer?

1. *Proper prayer is in the name of Jesus Christ.* Prayer is petitioning. To petition means to entreat earnestly. To petition in prayer means to entreat God earnestly. The Bible tells us that there is a medium through which we must pass if we are to reach God. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). God will not hear prayer unless prayed in the name of Jesus. Prayers prayed in the name of Mary the mother of Jesus are not heard. Prayers prayed in the name of Almighty God, but deliberately avoiding Christ's name, are not heard. Prayers prayed in the name of God, the architect of the universe, or the All-Supreme Being, deliberately intending to deny Christ His place as mediator, are wasted and never heard of God. God sticks His fingers in His ears when such foolish, ridiculous prayers are being offered.

Once in Decatur, Alabama, I walked into a grocery store owned and operated by a godly Baptist deacon. He called me to one side and told me this story: "Preacher, I never was shocked worse than I was last night." He went on to tell how they had elected an old preacher as chaplain of their lodge, and he offered prayer in the name of Jesus. They ap-

pointed a committee to ask him not to pray in the name of Jesus, but decided to let him finish his term in office because there were so many Christians in the lodge. However, they would be careful as to whom they got the next time.

There is only one way to reach God, and that way is in the name of Jesus Christ.

2. *Acceptable prayer must be sincere.* If we expect to get our prayers answered we must pray in truth. We must be honest and sincere. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Ps. 145:18). I am afraid there are many instances when people do not pray in truth. Only last night I had a woman tell me about her unsaved husband and daughter. She seemed to be concerned, until I began to inquire as to how she was living. When I began to question her about shows, cards, cigarettes, shorts, mixed bathing, etc., and asked if she would give up these things in her life, she began squirming and fidgeting. As she walked away she said, "I'll see you tomorrow." She wasn't truthful. Had she been, I think her husband and daughter would have been saved long ago.

If we get our prayers answered we must be honest. It might mean that you would lose your job. It isn't honest to put hamburger in a half can of water, let the hamburger soak up the water, and sell the hamburger, water and all. You couldn't expect God to hear and answer your prayer if you work

(Continued on page 9)



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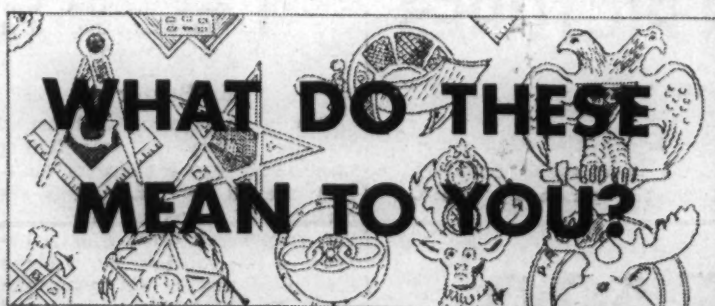
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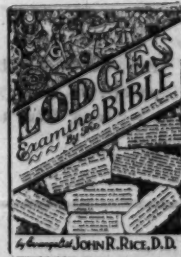
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Power of Prayer

(Continued from page 8)

where beer and liquor are sold. You could hardly expect God to answer your prayer if you will not pay your honest debts.

I have heard deacons in our men's prayer meetings before the evening service pray, "O God, please send a revival!" At the close I would ask how many of them would try to win at least one soul to the Lord in the revival, or how many would spend fifteen minutes a day calling on the unsaved. Not a hand would go up. These men were playing the part of the hypocrite. They weren't praying in truth. The Bible says, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight" (I John 3:22).

3. Third, if we expect to get our prayers answered we must pray in faith. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:23-24).

The Bible says we must have faith, we must believe. When I was pastor we were putting on a Sunday School enlargement campaign. The superintendent asked the teachers and officers what

they thought we should set as a goal. After we had taken the census cards and given each teacher the list of prospects for his class, a practical number was settled upon. The superintendent asked if this number was reasonable, and all agreed. He asked if they believed we could reach it, and all agreed. He then gave out slips of paper and asked each to put down the number he believed he would have present in his class. When he took up the slips and totalled the numbers given for each class, the sum was about fifteen short of the attendance the Sunday before. They had prayed, but without faith. If we are to get our prayers answered, we must believe.

4. Prayer, to reach God, should be prevailing prayer. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). To prevail means to be victorious, to persuade. In the above Scripture Jacob prevailed. He wouldn't stop until he had gotten victory. Beloved, more of us need to be determined to have victory, dead set to stay with God until we persuade Him to give us victory. Moses said, "...If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32:32). Paul said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). John Knox cried, "O God, give me Scotland or I die!" John Welsh said, "O God, give me souls, or take my soul!"

"What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use, men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not anoint plans, but men—men of prayer" (E. M. Bounds).

Our preaching will save men or else it will drive them to Hell! Our preaching will call Christians out of the world or else it will send them away from the church with stronger determination to cling to the things of the world. Paul says, "To the one we are the savour of death unto death; and to the other the savour of life unto life" (II Cor. 2:16).

Dead, cold, formal orthodoxy kills. Some preachers are just as straight as a gun barrel on orthodoxy, and just about as cold and hollow, too. Some can go down the deepest, stay down the longest, and come out the driest.

One such preacher had outdone himself on a Sunday and the next day he was feeling a little low. He called to his wife, who was very busy with her chores, and asked her to go to the corner drugstore for a thermometer. She, not having paid much attention to what he had said, asked for a barometer. Rushing back, she put it in his mouth and left it a short time. When she took it out, he asked for the reading. She replied, "Dry and windy." And isn't it true? Some of our preachers act as if the first qualification for a successful preacher is to be crammed full of jokes—a wind-jammer. Paul condemns foolish talking and jesting in Ephesians 5:4.

"Give me one hundred preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of Hell and set up the kingdom of Heaven on earth. God does nothing but in answer to prayer," said John Wesley. I recommend *Preacher and Prayer* by E. M. Bounds if you want your soul stirred.

III. What Hinders Prayer

1. *Selfishness hinders prayer.* "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). James says a lot of our praying is selfish praying. Sometimes evangelists are very selfish and

What Moody Thought of Spurgeon

When I asked Mr. Moody what he thought of Spurgeon, he said: "He is a perpetual stream of Christian sunlight. One Sunday morning in London," continued Mr. Moody, "Spurgeon said to me, just before he commenced his sermon: 'Moody, I want you to notice that family there in one of the front seats, and when we go home I want to tell you their story.'"

"When we got home," said Moody, "I asked him for the story, and he said: 'All that family were won by a smile.'"

"Why," said I, "how's that?" "Well," said he, "as I was walking down a street one day, I saw a child at a window; it smiled, and I smiled, and we bowed. It was the same the second time; I bowed, she bowed. It was not long before there was another child, and I had got in a habit of looking and bowing, and pretty soon the group grew, and at last, as I went by, a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. And the mother saw I was a minister, because I carried a Bible every Sunday morning. So the children followed me the next Sunday and found I was a minister. And they thought I was the greatest preacher, and their parents must hear me. A minister who is kind to a child and gives him a pat on the head, why, the children will think he is the greatest preacher in the world. Kindness goes a great way. And, finally, the father and mother and five children were converted, and they are going to join our church next Sunday."

"Won to Christ by a smile!" said Moody. "We must get the wrinkles out of our brows, and we must have smiling faces, if we want to succeed in our work of love."

say hurtful things about other evangelists who are very honest and sincere. Many evangelists, perhaps, might not preach against sin because they know their crowds will not be as large—and neither will their offerings. And, of course, other meetings might not open up for them that would have, had they not pointed out certain sins. I say, I believe a lot of evangelists are afraid to preach the whole truth because it would affect their material gain and popular standing with the people.

Often I think pastors are very selfish in their praying. I have had meetings where pastors counted only the ones who joined their church as saved people. They were only interested in extension work that would directly affect their church.

I know of preachers who preach that covetousness and greed are the reasons that people do not tithe, and then condemn themselves wherein they accuse others by saying that every penny must come into their church. I was with a good brother in a revival once and I preached on tithing, as I usually do in my two-week meetings. We had three hundred or more to step out in the invitation and promise to start tithing. After all had gone, the brother complimented me very highly, and said there was only one thing I failed to do. He said I should have told them they weren't tithing unless they brought it all into his church, which he called "the storehouse."

I have learned that most of the fellows who teach so-called "storehouse tithing" are very inconsistent. So I said to him, "Brother, be honest with God and with me. Have you ever had a good friend say to you, 'I have some of the Lord's money and the Holy Spirit has put on my heart to give you some of it'? If so, did you take it?" He said that he had, and admitted that his mother-in-law was right then giving them ten dollars a month of her tithe to help buy medicine for his wife. I said, "Brother, you don't believe what you preach, or else you are a crook."

I have never found a preacher who thought it was wrong for

people of another church to take their tithe and put it in his church or to buy him a new suit or automobile, but if they should do it for someone else, then such preachers think it is altogether wrong.

I have seen Sunday School teachers who were selfish and interested only in their own program. After they had had their little part, they were ready to go home—and did, taking their class with them.

Many Christians are selfish in their praying. They pray for their neighbors and friends; but if God should answer their prayers and give their friends nicer houses or larger and better automobiles than theirs, they would become jealous and envious. Oh, so much of our praying is for selfish purposes!

2. *Stinginess hinders prayers.* "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13).

Solomon warns that if we are stingy, God will not hear our prayers. I believe every man God ever used greatly was a big-hearted, unselfish man. Abraham showed his unselfishness when he told Lot to choose the fields for his cattle and he would take what was left.

The apostles left their labors and followed Jesus. Matthew, no doubt, was making big money, but he gave it up to follow Jesus.

D. L. Moody let hundreds of thousands of dollars slip through his fingers to be used to the glory of God. Billy Sunday at one time gave \$126,000 to the USO and the Red Cross out of his New York meeting. Another time he gave \$66,000 to the Pacific Garden Mission. He paid off mortgages on widows' homes. He was a big-hearted man, and God used Him.

I have a dear preacher friend who, when he was called to preach, had a good business. He owned a half interest in a 7-Up Bottling Company in a town of 40,000 population. He sold his half of the business to his partner at a ridiculously low price, and let him pay it off any time and anyhow he could. I was with this brother in three revival meetings in one year, one being a weekend revival, and we had two hundred and fifty souls saved. He is greatly admired by his people and the people of the town. I went with him several times to take large boxes of food to the poor.

One of the fastest-growing colleges, Bible schools, and seminaries of our day or any other day is led by a man whose heart is

larger than his head. Several times he has refused a raise in salary, and he puts everything he makes into the work.

I was at one time assistant to one of the really great evangelists of our day, when he was yet pastor of a large Baptist church in the South. He preached all night and he worked all day, and his love-offerings were used to buy tents to help young preachers in the winning of souls.

Solomon says that if you expect God to hear you when you pray, then you in the meantime had better hear the cries of others.

3. *Any sin hinders prayer.* "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

Isaiah says God is not at fault when our prayers are not answered. He says our sins have come between us and our God. Beloved, if we expect to get our prayers answered, we must live an obedient life. I believe we serve the same God whom the prophets and the apostles served. I believe He has the same power, and I believe He performs miracles today.

There have never been many people able to perform miracles. The mightiest of the apostles seem to have been John, James, and Peter. While they were up on the mount during the Transfiguration the other apostles were unable to cast the demon out of the boy at the foot of the mountain, because of their unbelief. Jesus said that big faith, the kind that can remove mountains, is obtained only through prayer and fasting.

I read once of a preacher who had great power with God, and at the close of a great service where many souls were saved another preacher greeted him, and in the course of conversation remarked that he would give the world to have the same kind of power with God. And the evangelist's reply was, "That is exactly what it cost me—the world!"

And that, my friend, is what it costs every preacher to have power with God, and that is what it will cost you. God grant that more of us will pay the price, and that we might have some real giants for God in our day and generation.

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24).

Dr. Bob Jones Says:

You Christian friends who have prayed for Bob Jones University and, of course, you who have invested some of the Lord's money in the Student Loan Endowment Fund will be interested in the following report. Remember, this is just a partial report. A number of our ministerial students are overseas and have not yet been able to get their reports in.

But first, Bob Jones University will not retain any student as a divinity student unless that student shows a real interest in winning the lost to the Lord Jesus Christ. We have no desire to train cold, dead, technical theologians. It certainly is the business of every minister of the Gospel and, of course, every Christian, to make an honest effort to win unsaved people to the Lord Jesus Christ. We require every ministerial student during the summer, if he plans to return in the fall, to speak to a minimum of one person a day about his soul and write a report of the case. He must do certain daily Bible study. He is required to read certain books that stimulate him evangelistically. He must preach at least one sermon a week. It is up to each preacher boy to find a place to preach.

This is a partial report of the first week of the summer: These ministerial students held 1,295 services. They participated in 282 more. They dealt personally with 6,166 people about their souls. They have a definite report of 768 conversions, and there were 413 people who were backsliders who were reclaimed, and 167 Christian young people who dedicated their lives to the Lord for full-time Christian service.

There were 36,262 tracts telling people what to do to be saved carefully and prayerfully distributed in many sections of America.

Now, remember, this is just a partial report, but it will give you an idea of how widespread is the influence of the testimony for which Bob Jones University stands. You, of course, know that this institution stands for a genuine Gospel emphasis.

You people who have invested money in this Student Loan Endowment Fund have an interest in the work these young men are doing for some of these young men could not have attended Bob Jones University if we had not been able to help them from the Student Loan Endowment Fund. So you see your money is wonderfully well invested. Now, how about making some additional investment? How about sending some amount as soon as you read this statement? Remember, 50 per cent of all we receive now for this fund is given to missions. It is used for the direct spread of the same Gospel in heathen lands that these ministerial students are giving in America. The other half of the money that now comes in is used to help train young people who are going to be missionaries who are not able to pay all of their expenses. We hope you Christian people will not let us down during the summer-time. Keep on sending the money in, and please keep on praying for us. Thank you and God bless you.

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Destiny of the Christless Dead

(Continued from page 1)

God is love; and, if you reject what the Bible teaches about future punishment and are logical, you must also give up your belief that God is love, and your whole foundation for your universalistic and kindred hopes is gone.

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First, then, the Bible teaches that as a result of sin, and especially of the crowning sin of rejecting the Saviour, there is to be after death an immeasurable suffering for those who sin in this life, and do not repent of their sins and accept Christ. There is no need to dwell at length on that point. The old crude form of Universalism that no matter how a man lives in this life he enters at once into blessedness at death has largely disappeared, except from funeral sermons. If that were true, the kindest thing that we could do for people in the slums and other unfortunates would be to put them to death at once in some painless way. But take one Bible statement, and this statement gives the words of Jesus: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell" (Matt. 5:29, R.V.). Certainly these words of our Lord mean that there is to be after death, for those who sin and do not repent, such intense suffering that the greatest possible present calamity would be preferable to it.

Bodies In Hell, Too

The second thing that the Bible teaches about future punishment is that the body shall share with the soul in the suffering of the lost in the world to come. Take the verse that we have just quoted. In this Jesus Christ says, "the body"—and by the body he certainly means just what He says, "the body"—"shall be cast into hell." Take another utterance of our Lord: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in Hell" (Matt. 10:28, R.V.). Here is the most distinct and definite statement possible that the body as well as the soul is to suffer in the "destruction" of Hell. Neither the blessed nor the lost are to exist in the world to come as disembodied spirits. There is to be a resurrection of the just and the unjust. This our Lord definitely declares in John 5:28, 29, R.V. He says "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Resurrection has to do with the body and the body only. The spirit does not tumble down and decay and therefore needs no resurrection. The passage just quoted says, "all that are in the tombs." What is "in the tombs"—the body, and the body only. The spirits of the lost at death go into Hades; the body (and the body only) into the tomb where it crumbles into dust. At the resurrection the body is raised and the spirit joins it. At death the spirits of the saved depart to be with Christ in conscious blessedness, which Paul says is very far better than the most blessed experience in the body in our present lives (Phil. 1:21-23). The bodies of the blessed who pass away before our Lord returns crumble into dust. At the second coming of Christ the bodies of the blessed are raised and reunited with the redeemed spirits. The redeemed spirit hereafter at the second coming of Christ shall be clothed upon with a redeemed body, fit partner of the redeemed spirit that inhabits it, and partaker with it in all of its joy; and the lost spirit shall be clothed upon with a lost body, fit partner of the lost spirit that inhabits it, and partaker with it in all of its misery. While the bodily torments of Hell are not the most important feature of future punishment, while the mental agony, the agony of remorse, the agony of shame, the agony of despair, is worse, im-

measurably worse; nevertheless, bodily suffering, a bodily suffering in comparison with which no pain on earth is as anything, is a feature of future punishment.

Conscious Suffering In Hell

In the third place, the Bible teaches that the sufferings of the lost will be conscious, that the lost will not be annihilated or simply exist in non-conscious existence. This is the plain teaching of Luke 16:19-31, the story of the rich man and Lazarus in the future world. All manner of allegorizing has been used in attempting to explain away these words of our Lord, but these allegorical explanations are simply ridiculous. The same thing is clearly taught in Revelation 14:9-11 compared with Revelation 20:10. In Revelation 14:9-11, R.V., we read, "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whose receiveth the mark of his name." Now this certainly describes conscious suffering of the intensest kind and cannot be fairly and honestly interpreted in any other way. In Revelation 20:10, R.V., we read, "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." These words unmistakably speak of conscious torment! We are told that they shall have no rest "day nor night," which would be impossible language to use by any honest speaker or writer if the punishment were unconscious.

Future Destiny Determined By Trusting or Rejecting Christ

The fourth thing that the Bible teaches about future punishment is that the future destiny of the individual depends entirely upon what he does with Jesus Christ. One passage is sufficient to show that, though a multitude might be adduced. That passage is John 3:36, R.V.: "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Future Punishment Endless

The fifth thing that the Bible teaches on this subject is, that future punishment is endless. In Matthew 25:41-46, R.V., our Lord Himself is recorded as saying, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: ... and these (i.e., these on the left hand) shall go away into eternal punishment: but the righteousness into eternal life." It is often said that the word *aiōnios* used in these two verses does not by its etymology necessarily imply endlessness. Even were we to admit, which we do not, that this were true, every scholar knows that it is one of the laws of the interpretation of any book that the meaning of words in any language or any book must be determined by usage. What is the usage in this case? This word is used seventy-two times in the New Testament. Forty-four of these seventy-two times it is used in the phrase "eternal life." That "eternal life" is endless cannot be questioned. It is used fifteen times in connections where the idea of endlessness is absolutely necessary. This covers fifty-nine of the seventy-two instances in which the word is used. In the fifty-nine instances the thought of endlessness is absolutely necessary. In not a one of the remaining thirteen cases is it used of anything that is known to end. If usage can determine anything, it determines to a demonstration that the usage of this word in the New Testament necessarily implies endlessness. But that is not all, the context as

THE LIVING CHRIST

Oh, the joy of Easter morning
When the dead became alive;
Radiant life was His at dawning—
Jesus Christ, the crucified.
Theirs to hear His joyous greeting,
And to worship Him, the Light;
Holding sweet communion with Him
In the upper room that night.
Ours to know this living Saviour,
And to walk close by His side;
Ours to take the life He gives us—
Jesus Christ, the crucified.

Fannie B. Brown.

well as the usage demands that in this instance, in connection with punishment, the word must imply endlessness. The context is this, "And these shall go away into eternal punishment: but the righteous into eternal life." The same Greek word is used twice. As our Lord was at least an honest man he could not use the one word twice in the same sentence with a different meaning, and if that life into which the righteous go away is endless life, then the punishment into which the cursed go is endless also. This cannot be denied without questioning either the intelligence or honesty of the Lord Jesus.

But even that is not all. We read in the passage in Revelation 14:9-11, which we have already quoted, that the sufferings of the lost are "for ever and ever," and that throughout this "for ever and ever" they "have no rest day nor night." Here another Greek expression is used. There are two forms of this expression: "the ages of the ages," the other is "unto the ages of the ages," the only difference between the two being the omission of the article in the latter form. Now these expressions are used twelve times in the last book of the Bible. In eight of these twelve instances the expression refers to the duration of the existence, or reign, or glory of God or Christ. Once it is used of the duration of the blessed reign of the righteous. And in three remaining instances it is used of the duration of the torment of the Devil, the beast, the false prophet and the impenitent. If we deal honestly with the words of our Lord Jesus Christ and of the inspired apostles, it is impossible to read the doctrine of endless conscious suffering of those who reject Christ out of the Bible. If anyone could produce me one single passage in the Bible that, fairly construed, according to its context and the usage of the words and grammatical construction that clearly taught that the punishment of the wicked would not be absolutely endless and that somewhere, sometime, somehow all would repent and be saved, it would be the happiest day of my life. But no such passage can be found. I have searched for it from the first chapter of Genesis to the last chapter of the Revelation but cannot find it, it is not there. I am thoroughly familiar with the passages that men urge. I have formerly used them myself, but they will not bear the construction that is put upon them if we deal honestly with them.

Hell or Heaven Settled On Earth

In the sixth place, the Bible teaches that the question of our eternal destiny is settled this side of the grave. We read in II Corinthians 5:10, R.V., "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Now of course this has to do primarily with the judgment of believers, but it shows that the eternal judgment is determined by what is done "in the body," what is done this side of the grave, what is done before we shall "shuffle off this mortal coil." In Hebrews 9:27 we read, "it is appointed unto men once to die, and after this cometh judgment." The meaning of this is plain; namely, the eternal judgment is determined before death. But our Lord Jesus says the decisive word, the word that would be decisive if it stood alone. In John 8:21, "I go my way and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

More Missionary Reports

(Continued from page 5)

helpless to help themselves and to win them to Christ" has been the motive of this outstanding mission program.

The Friends of Israel

Fourteen years ago when the Jews of Europe were facing a grim future which eventually led to the murder of six million of their people, a group of Christian people organized The Friends of Israel Missionary and Relief Society, 728 Witherspoon Bldg., Philadelphia. Today, seven years after the war, the Lord is abundantly blessing their work. With twenty missionaries laboring in Poland, Germany, Belgium, England, and Palestine, the society has had good success in reaching God's Chosen People. In this comparatively difficult field most of the workers are Jewish Christians who have a life-long experience of witnessing to their own people. In addition to tract and Gospel distribution, they operate a children's camp at Mount Hermon in Israel, and publish ISRAEL MY GLORY, their official periodical.

Wycliffe Bible Translators, Inc.

From Richard S. Pittman, Deputy General Director of the Wycliffe Bible Translators, Inc., Box 870, Glendale, California, comes word of God's blessing upon this vital work of putting the Word of God into foreign tongues and dialects. Wycliffe missionaries are busy in more than 60 tribes in Latin America, and in one of these tribes alone more than a thousand persons have professed to accept the Lord in the past two and one-half years.

All Nations Evangelistic Fellowship

Reaching European refugee children of all nations, particularly Jewish, the underprivileged American, and orphans, the All Nations Evangelistic Fellowship, (headquarters: Canandaigua, N. Y.) is active in the area of New York City. Every summer, for the past several years, they have tak-

Here our Lord says plainly that those who die in their sins cannot go where He does, that the destinies of the future are settled in the life that now is, settled this side the grave.

The Bible does not hold out one ray of hope to any man who dies without having accepted Jesus Christ as Saviour and surrendered to Him as his Lord and Master, confessed Him before the world in the life that now is. Many there are who undertake to do this. They are making a terrible responsibility upon themselves. They dare to do what the divinely-inspired authors of the Bible have not done. They lull men to sleep in sin and worldliness and inaction. What shall the harvest be? Are you sure of your eternal destiny? From King's Business

en the children from the crowded, hot, dirty city streets out to Le-Tourneau Christian Camp at Canandaigua Lake, New York. There they are given consecrated, capable guidance by counsellors and teachers, and there they are reached for the Lord. Many letters have come from these youngsters telling how they found Jesus as their own during those wonderful days at camp.

Rural Evangelization Inc.

A remarkable witness by means of tract and gospel distribution is being maintained by the Rural Evangelization organization located in Pasadena, California. The work of the group is to distribute this literature free, all over the world. Since all labor, rent and utilities are donated free by Christians, for every five cents invested in the work, 11 assorted tracts plus the Gospel of John are mailed out free to any address. Already over 100,000 families have been thus evangelized.

Slavic Gospel Association, Inc.

Turning from the home field to the field overseas, attention comes to The Slavic Gospel Association, Inc., 2434 N. Kedzie Blvd., Chicago, directed by Peter Dyneka as General Director. The Association engaged in 1951 over 70 missionary-evangelists among the Slavic people and others in Europe, South America, Alaska, Canada, and the United States. Last summer a gospel team to Europe was particularly blessed in meetings conducted in refugee and displaced persons' camps.

Japan Gospel Fellowship

Over in the Orient a good work is being done by the Japan Gospel Fellowship, with headquarters at 3121 N. 13th Street, Philadelphia. Preaching the Gospel in factories, prisons, homes, churches, and on the streets, faithful workers have used this open door in Japan to witness for Christ. Converts are many, and although some of them are disowned, persecuted, and often dismayed, yet the Lord has seen fit to call them out of the bondage of sin. This zeal and hunger for the Word is well demonstrated by one young boy who had no carfare to attend the services. But he was not discouraged. He started collecting scrap iron on the streets and selling it, and now he has enough money for carfare! Others have been saved from idolatry, drunkenness, and superstition through the labors of the Japan Gospel Fellowship.

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Rev. Gipsy Sydney Smith, Box 335, Station A, Toronto, Canada, wants to know where he can purchase a copy of the book, *The Lost Christ*, by his cousin, the famous Gipsy Smith. Can you help him?

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Forty-Eight Bernard Street

(Continued from page 4)

for me to smell and help pick over after you've had a cup of hot chocolate with Mother and me. I shall dream of it all for weeks!"

"You—angel!" broke forth Miss Steady, a tremor in her voice. "Why it's worth *not* being able to go to be able to make everybody else happy in going, and to find such satisfaction in what one *can* do. I envy you, Jean!"

"We will meet here and go from here," said Grace decidedly, "and we'll come back here, and drink hot chocolate—do everything our banner-member desires. We'll make this room smell of the woods for a week, and Jean's eyes shall shine every time she looks at our handiwork."

To this all agreed. The occasion proved a happy one to all concerned and the program was carried out in every particular.

"You have added the magic

touch to our day, Jean," said her teacher at its end, as the company sat eating toast and sipping chocolate together.

"And it has been such a wonderful day!" cried the girls.

"It couldn't have been better," echoed the little hostess. "The sun has outdone itself shining! I believe there's a great big happy done up in every thing! I know I found a big one in my sewing-class, and this woods-and-home bouquet-making party fills me so full I can't tell it out. I'll sleep in the woods all night!"

That Easter service and baptism will linger in Jean's memory as long as life shall last—and not in hers only. Everything worked together for good. The weather was perfect and no one of the conspirators failed in the part he was to play. The surprise to the members of the Sunday-school

"It seemed all that was needed to fill my cup full to overflowing, but I didn't think it possible. Mother is here, Jean. Pray that she may be touched."

How like an angel Miss Frump looked in her white dress as she arose from the water! And there was Irene Grover, the girl who "detested cats." She would never again detest any living thing. How God had blessed Mr. Waller and Miss Daniels and answered their prayers! Jean did not count in her own prayers.

She rode home when it was all over seated between her doctor and her pastor, a happy, silent child, too happy to be other than silent, though her mother and Miss Prescott were also in the car. She only spoke once and that in answer to "Aunt Nell's" solicitous, "I fear you are over-tired, dear."

"Oh, no; only glad," she answered.

"Ned," said Gus Rollins, as the two youths rolled the wheel-chair back towards the Myers' abode, "did you notice that girl's eyes? They were like stars—I'll never forget them! And the look on her face as she took in her surroundings is beyond description. Only one word fits it—rapture! Meanwhile every eye in the audience seemed to be fixed on the little thing." Ned and Gus had ushered in the galleries.

"Yes," assented Ned, "she made something of a sensation—a quiet one—sitting there in her wheel-chair facing the crowd. It was unexpected and a great move on the part of whoever turned her chair. I could only think of her father as I looked at her." The boy's tone was reverent. "You were present the night Mr. Waller told us boys about him, weren't you?"

"Yes; and it hit me hard—I'll never forget it. But—" Augustus Rollins' young voice quavered—"I can't talk about it, Ned."

"I understand," Ned winked and swallowed. "Gus, you and I enter the same university this fall and start our life preparation together. When you are ready for the foreign field, I shall be also. Let's keep together. I intend to be a doctor—Uncle Jerry's kind; I shall want to go where I am needed most."

"That's a bargain," was the hearty response. "Don't you go back on it, Manton. It'll mean a lot to me the next half-dozen years to know you're with me."

"As it will be to me to be with you. My! Gus, we've been slow. There's the auto in front of Forty-eight before us. It's lucky Doc told us ahead of time that our equipage wouldn't be needed again to-night. Jean is to go straight to bed."

She was already there, with Dr. Prescott leaning over her, taking her pulse. "You're not feverish," he said. "You may be a bit tired tomorrow, but you've taken no harm." He looked beyond the child, as he spoke, to her mother. But the child answered him.

"How could I?" she queried. "It was most like being in heaven; I never thought anything on earth could be like that! I'll be happy forever now, no matter what comes; I have so much to remember. The church, and the flowers, and the organ, and the singing—and—and—Mr. Waller, Uncle Jerry! He—why, he's God's man! God made him on purpose to talk to people about Jesus, and He made him a lot like Jesus. And to think that God picked him out from all the other ministers to send to us!—to me! Only our Father who art in heaven can do such a wonderful thing!"

As the automobile took its way towards Queen Street, Dr. Prescott repeated Jean's last words to her pastor. The young man's chin sank to his breast as he listened.

"Son," said the doctor as he ended the recital, "Jean is right; you are God's man, created for a purpose, yet sent by Him to us, to me, who but our Father in heaven would think of sending me such a wonderful gift?"

Robert Waller slipped a hand into the warm palm near his own, but he did not lift his eyes. "You and Jean are such dreamers, Dad," he said, "you make me tremble for myself. May God help me never to forget the pit from which I

Can Christians Be Communists?

(Continued from page 1)

the Methodist Church does not know it. Communism calls religion the 'opiate of the people' and the kind of 'tolerance' of communism that Bishop Ward preaches will certainly turn it into an opiate that will dull and destroy the soul of Christianity. The 'communist order' sought by the Communist Party which 'Christian communists' support, cannot be achieved without 'totalitarian controls and forcible regimentation' and every leader of the Communist Party from Marx to Lenin to Stalin to Eugene Dennis says so loudly, repeatedly and without apology. If the good Bishop did not read these books and speeches before commending 'Christian communism' to his flock, he is guilty of a terrible mistake. If he did read them and still tolerates 'Christian communism' he is either not a true Christian or he is a very blind one.

"What did Jesus Himself have to say about the profit system, which the 'Christian communist' condemns and which Moscow communism would destroy? In the 24th chapter of St. Matthew we read the parable of the 'talents.' A man traveling to a far country turned his money, in 'talents,' over to his servants 'to every man according to his several ability,' not, as the communists put it, 'to each according to his need.' Those two servants who traded with the money left them and who made a 100 per cent profit he commended with the words, 'Well done, thou good and faithful servant.' The one servant who buried his talent in the ground for safe keeping he called 'wicked and slothful,' and he said, 'Cast ye the unprofitable servant into the outer darkness.'

"Can a Christian be a communist?"

"Communism is the anti-Christ. It is a doctrine of Godless materialism that seeks the destruction of Christianity. How can a supposedly Christian bishop maintain that Christianity and communism have

was digged, or the Blood that bought me!"

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

A Cry Heard Around the World

(Continued from page 7)

intelligent scientist who will tell you that he has one formula or that he knows of one compound or element or substance that has any power in the matter of sin. It is only the blood of the Lord Jesus Christ, God's Son, that cleanses us from all sin.

*There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

I will never preach any other Saviour than the Lord Jesus Christ, the blessed Son of God, for "There is none other name under heaven given among men, whereby we must be saved."

As far as the curse is spread through the world—just so far is the power of the Lord able to reach. Wherever men's hearts ache for pardon, the message of the loving Saviour's voice is calling—in a cry heard around the world.

*No more let sins and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessing flow*

*Far as the curse is found—
Far as the curse is found.*

Will You Answer the Cry?

You have read the sermon by Dr. McCall on the cry of Jesus on the cross that went round the world. Do you realize that Jesus died for YOU? Do you realize that the only thing that can keep you out of Hell and eternal condemnation is to put your trust in Jesus Christ and depend on Him? Now let the editor beg you to make that holy decision today.

something in common when the communists themselves say that Christianity must be destroyed before communism can win the world?

"Can a Christian be a communist?"

"Former communist Whittaker Chambers wrote, 'The communist vision is the vision of Man Without God. It is the vision of man's mind displacing God as the creative intelligence of the world.'

"Can a 'Christian communist' live without God and still be a Christian?"

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class was gratifying beyond expectation.

It was the first time the invalid had entered a church, and this was a beautiful, old-fashioned edifice, elegant in its appointments, every decoration harmonizing with its use and purpose. It was brilliantly lighted for the occasion and filled with worshippers.

Jean's chair was near the front, within the circle of young converts gathered before the pulpit. When the great congregation arose to sing the first hymn, someone swung her chair around and she faced the audience, on the floor, in the galleries.

The sight of that sea of faces, the melody uplifted by voice and organ, set loose the wellsprings of her soul. Something too great to hold arose within her. Instinctively one hand went out seeking support as the other grasped her chair-arm, and Miss Daniels folded the fluttering one in her own. To her Jean clung as her clear grey eyes drank in the scene, and her eager brain registered a thousand new impressions. Her lips were parted, her thin face flushed—surprise, wonder, joy, exultation were all written there. It was the intent gaze of one who would photograph indelibly on memory that upon which she looked.

Wonders surrounded the child throughout the evening. The Easter lilies, the ferns, the children singing and speaking, the pastor—her own Mr. Waller—in the pulpit, every eye fixed on his face, every voice hushed to hear his words! He prayed, and her tears fell silently and joyfully. How beautiful, and good, and exalted he was! Yet he had sat beside her in her room, had prayed and talked with her, and called her "dear child!" What condescension! Then there was the circle of converts, for many of whom she had prayed by name, personally! No angel singing could excite theirs, she was sure, and in this she and heaven were agreed.

As to the baptism! Who can tell what that meant to Jean? Sybil's surprise and joy at finding her in the church had been great. "I prayed for this," she whispered.



As to baptism! Who can tell what that meant to Jean?

Heresies Exposed

(Continued from page 5)

These, in turn, gave way to more extreme critics and opponents of Christianity. Rousseau, Voltaire, Volney, Paine, and others, were eagerly sought for, and the tenets of Christianity were insidiously uprooted from my mind. I became what is termed a Freethinker (Why a rejecter of Christianity should have the monopoly of this title I have never been able to understand). The transition from this phase was greatly facilitated by a course of studies in the realm of science, in which I was introduced to the works of Buchner, Haeckel, Darwin, Tyndall, Huxley, etc., and imbibed the doctrines of evolution—this completed the work, and left me a materialistic atheist.

An Agnostic Convinced

While in this state of mind I read met Charles Bradlaugh, Mrs. Annie Besant, Dr. Edward Aveling, and other prominent atheists, and became himself an anti-Christian propagandist. In 1882 he became Secretary of a branch of the National Secular Society of which Charles Bradlaugh was president, and in 1892 he was one of the seven men who formed the Independent Labor Party. In 1900 he was appointed by his employers to undertake a long journey in America, and in this connection he visited sixty-two of the largest towns and cities in the United States. The various sights witnessed and the many cities through which he passed deeply impressed him, and formed the first link in the chain of evidence of the existence of God. In his own words the memorable journey and its consequence are thus described:

What, then, was the result of this experience to me? Was it by mere accident that I was allowed to undertake this journey? No. I am fully convinced that it was God's merciful providence that ordained this as His method of drawing me to Himself, with the ever-unfolding panorama that came before me as I was travelling over those thousands of miles, coming into contact with all the races of mankind—black, red yellow and white-skinned people. Now on the wild prairies of the West, then across the wonderful, awe-inspiring canyons of the Colorado, up 14,000 feet on the snow-capped Rockies, across sandy deserts for hundreds of miles, amongst the Red Indians of New Mexico, mixing with the cowboys of Arizona, into the beautiful scenes of California, then the sights of Chinatown, with its 50,000 Chinese, and amongst the negroes in their log cabins.

All this had its deep influence upon my mind unconsciously, and it eventually resulted in the revelation of God to me as a Personal Being, knowing and loving the creature He had made. The hour of the revelation drew nigh, I was in the train, slowly climbing the wonderful Rocky Mountains. We had reached an altitude of 15,000 feet. We had left Colorado 90 degrees in the shade, and here we were passing through snow-capped pinnacles, where eagles were sweeping past us as the train slowly labored up the heights. The panorama to a city man brought up amidst the bricks and mortar of Manchester, was overwhelming. Here I beheld a wonder cataclysm of nature. The "Royal Gorge" some three miles deep, lay on one side of the rails over which we were passing, and we were now on the edge of a precipice, and again mounting up to another peak until we reached the highest point. At this altitude the train climbed so slowly that all the passengers left the car, and I was alone. I sat in a reverie gazing at the spectacle, whilst I began instinctively feeling about, so to speak, in my mind for an explanation of these wonders. The first defined thought was, Surely all this is not the result of fortuitous circumstances, blind chance, matter and force or, as we glibly say, "a concourse of fortuitous atoms!" Some thing else than the

atomic theory must account for all these wonders. Could "evolution" explain it all? Evolution can give a plausible case to us whilst we are studying nature in our chamber amongst our books, but the immediate contact with nature herself, in all her rugged beauty, speaks to us of the existence of a higher power than ourselves. Insensibly I found my mind was undergoing a change; an irresistible feeling of wonder, awe, and reverence crept into my thoughts. I had ever been an honest seeker after truth, and the thought suddenly flashed into my mind—Might I, after all, have been mistaken? I felt I must face the question, I fell on my knees, and cried, "O God, if Thou dost exist, reveal Thyself." I asked for light and it came like a flood! The whole car seemed full of light. It was the veil torn off my mind by the Spirit of God. I felt that I was in the presence of God, and I capitulated without a struggle. I who had resisted so long His gracious pleadings, who had rebelled against His authority so many years, was at last brought into submission. I arose from my knees filled with joy, saying, "God is!" There had come to me "that Light which lighteth every man that cometh into the world" (John 1:9). There could be no "association of ideas," as some would say, to account for this, for as I fell on my knees I had in my hand one of Ingersoll's books which I had been reading. The sudden change simply meant that the Spirit of God had come into my life, in spite of my resistance, without my seeking, and without the help of man or books, and I knew that I beheld the glory of God and His wondrous works! Oh, what a revelation and a revolution of ideas, what joy and peace to know the unfathomable love of God! Was I dreaming, or ill with the fever? Nay, neither; I never felt better in health than at that moment. It was my first realization of the Personal Presence of God.

An Agnostic Converted

But although the great discovery had been made, months passed before he came into possession of the new life.

On his return to England, a Bible was at length purchased and carefully studied, and the joyful news comprehended that there is a new life or salvation to be had through trusting Christ.

The new life brought with it, not only great joy and peace, but an earnest desire to spread the good news to others. Having tasted that the Lord was good I yearned to let other blind souls know this great joy, but I soon found out to my surprise that they did not want to know about this "good thing of God." They did not wish to be disturbed, they were quite comfortable in their sin and blindness. I marvelled greatly that they could spurn such love, that the blessed news of Christ's love to sinful men would meet with such a cold response: but I remembered my own sad case, how blind and perverse I had been for twenty years.

Moreover, innumerable witnesses could be produced, not only from amongst those who have written, but from those whom we know.

We have seen changes wrought in the lives of individuals that nothing short of divine power could effect—changes certainly not the result of the cherishing of high ideals, intellectual culture, mesmeric influences, or sentiment. We have seen these changes effected in individuals possessing minds incapable of appreciating the glories of classical literature, or even, to a great extent, the sublimity of nature. We have seen these desirable effects wrought in those with weakened will power, and with records of broken resolutions; and the explanations given by the individual have always been that these results have been consequent upon the committal of themselves and their lives into the hands of Jesus Christ, who has

May Christian Girls Wear Slacks?

(Continued from page 3)

ards, nor revilers, nor extortioners, shall inherit the kingdom of God."

To be womanly is a sin for a man. To be manly is a sin for a woman. For this reason God insists that a girl shall not put on clothes that pertain to a man and that women shall not wear men's clothes. To my mind that means that a Christian girl should not wear slacks.

If a Christian girl were a native of China and through generations it was counted feminine for a woman to wear trousers, then quilted silk trousers might not be counted clothes that pertain to a man. But in America, according to the custom of our race and civilization, trousers are held to be men's clothes.

Overalls—Convenience for Farm Women

By the lake in the flickering firelight an Iowa farm woman asked me another question. She said, "On the farm some of us women help milk cows, help in the fields, ride tractors, and ride hay wagons. For the sake of convenience and modesty, some of us prefer overalls to dresses. Is that wrong?"

I take it that that Christian young woman's question was a sincere one.

Yet no convenience is as important as pleasing God. Any Christian girl should rather wear women's clothes at some inconvenience rather than wear men's clothes and be "an abomination unto the Lord thy God," as Deuteronomy 22:5 says such a woman or girl is. In other words, God wants a woman on a hay wagon or driving a tractor to still remember that she is a woman and to act like a woman and dress like a woman. She needs the same reserve, the same modesty, the womanly qualities that make women the sweet, revered and beloved sweethearts, wives, and mothers that Christian girls want to be.

And besides, I worked on the farm for many years and many times picked cotton or did other farm work alongside of modest Christian girls who found no need to dress like men or act like men. Women and girls now make the plea that trousers are more convenient, etc., but they never said so until it became popular. Dear girls, it is worth some inconvenience to be a lovely, feminine girl and please God, isn't it?

Shorts Versus Modesty

Should a Christian girl wear shorts? That is answered, surely, by I Timothy 2:9, part of which says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness [or womanly reserve] and sobriety."

Women should adorn themselves "in modest apparel!" It may be that shorts too are masculine and would be forbidden to a Christian girl on that ground. They are trousers and they are worn by boy scouts, African explorers and by athletes. But there is another motive, surely not commendable, which seems to be back of the desire of some girls to wear shorts. They like to exhibit their bodies. They are proud of their legs. And usually such girls do not cover the rest of the body enough for

become real to them, and who manifests His saving and keeping power in their lives.

There can be but one explanation—an actual power. If these results are effected—and they are, to deny them is simply to deny facts—an adequate cause is essential. That cause is God in Christ, revealing Himself through the Bible by the Holy Spirit. Truly, agnosticism is inconsistent and inadequate.

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modesty. Doubtless many girls who like shorts do not think it through as definitely as that. Of course, they do not want to be immodest. They simply want to be like others. There is a thrill, no doubt, in dressing somewhat daringly. There is some excitement, no doubt, in attracting attention, particularly the attention of men and boys. But if you analyze that motive, Christian young women will find it unworthy of one who seeks to please Christ. Girls who smoke and drink and are noisy in public are daring too and attract attention, but that is not being modest. Neither are shorts included in the Bible classification, "modest apparel."

We believe that many fine Christian girls are tempted to follow the fashion in trend and dress like the world without intending to be immodest. But girls who prefer to serve Christ and follow Him ought not to wear clothes that will tempt men, that will deliberately attract uncommon attention to their legs. It is worth missing the gaze of the world for a girl to adorn herself only "in modest apparel," as the Scripture commands.

So to this editor it seems that Christian girls and women should not wear shorts for a double reason. First, they should not wear clothes that are masculine; and second, they should wear modest apparel.

Culottes: What Are They? Not Men's Wear!


Another girl by the campfire in Iowa asked, "What about culottes?" I was embarrassed to admit my ignorance, but after inquiry I found that they are the

divided skirts which women sometimes wear for horseback riding. To me they seem to be modest apparel, proper enough when needed. Certainly they are not masculine clothes. I never saw a man wear anything like a divided skirt, and I can see no reason why they are not all right whenever occasion demands, if modestly worn.

And will you remember, you gray-heads who may read this column, that old-fashioned styles are not necessarily any better than new-fangled ways. Hoop skirts and bustles and trains and leg-o-mutton sleeves, piled-high pompadours on the head filled with "rats" of matted hair were just as silly as many modern styles. We must remember, too, that the Bible does not say how many inches from the floor a girl's skirts should be, nor how much of her arms may show without offense.

In my opinion every Christian girl should take care to dress modestly compared with the standards of the age in which she lives. I mean, no Christian girl can go as far as the world goes. A Christian girl ought to dress so as not to cause undue attention to her body. Dressing for "sex-appeal" or "it" or "oomph" is certainly an immodesty of which no Christian woman ought to be guilty. It is exhibitionism, a sex perversion which kills modesty and tempts others and invites shame. Remember then the two rules which God gives about women's dress:

1. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."—Deut. 22:5.
2. "In like manner also, that women adorn themselves in modest apparel."—I Tim. 2:9.



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